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Evangelical Friends Alliance

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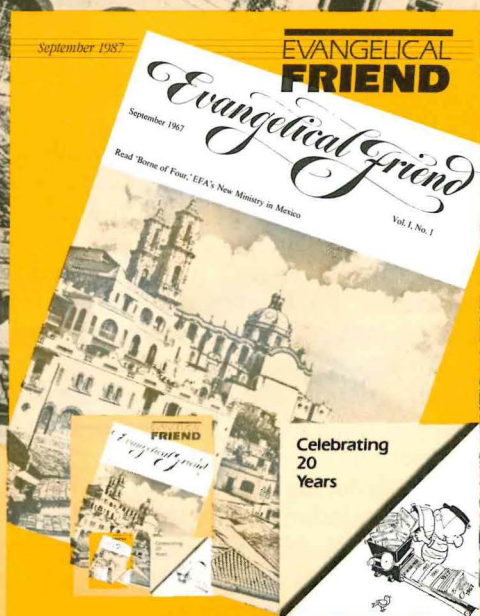
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# EVANGELICAL FRIEND

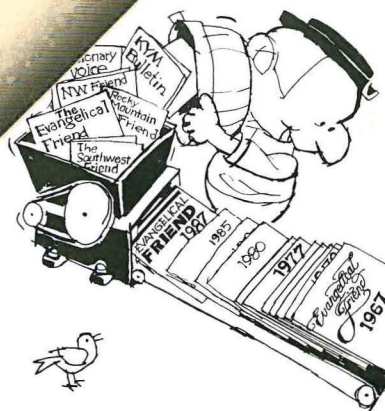
September 1967

Read 'Borne of Four,' EFA's New Ministry in Mexico

Vol. I, No. 1



# Celebrating 20 Years







# PROBING QUESTIONS

for a forward-looking people

BY PAUL ANDERSON

**A**T THE risk of oversimplifying recent Quaker developments in America, we could consider the 1950s "a decade of rediscovery and redefinition" among Friends. The 1952 World Gathering at Oxford, England, produced a renewed interest in rediscovering the historical roots of Quakerism, and in 1956 the Association of Evangelical Friends adopted a constitution. This was also a time in which several young Quaker scholars began to make contributions that would continue over several decades.

The 1960s could be considered "a decade of reorganization and testing" among Friends. In 1965 we see the transition of Five Years Meeting into Friends United Meeting, the development of the Association of Evangelical Friends into the Evangelical Friends Alliance, and the gathering of Friends of all Wilburite, or Conservative, extraction at Barnesville, Ohio. Along with these organizational developments came the turbulent 1960s in

America, a time in which Friends sought to make a redemptive difference in various ways.

The 1970s could be considered "a decade of dialogue and outreach" among Friends. Beginning with the St. Louis Conference in 1970, the Faith and Life movement led to significant dialogue among Friends. Also, the 1977 Wichita gathering of Friends in the Americas offered ample opportunity for Friends of different traditions to experience the joys and woes of seeking "unity amidst diversity." We also see in the 1970s the emergence of the first National Friends Ministers' Conference, held at Dallas, Texas, in 1976; and in 1975 we see the first of the national gatherings of Friends youth entitled "Youthquake." Outreach during the 1970s was exemplified by the starting of new mission fields, the development of the "Evangelical Friends Mission," various interracial and intercultural ministries among Friends, and numerous relief projects initiated by Friends.

While it is uncertain what else will transpire in the 1980s, so far the 1980s could be considered "a decade of increased global awareness" among Friends. Taking into account that the four previous World Gatherings had been held in either North America or England, the 1982 International Conference was held in Kaimosi, Kenya, home of the largest yearly meeting in the world. However, this shift was not simply a matter of correcting former negligence. It reflected the recognition that Friends in developing nations have an important contribution to make to contemporary Quakerism. At the 1985 World Gathering of Young Friends the Latin American and African Friends ministered powerfully, and it is becoming more and more evident that the spiritual fire of Friends in the Southern Hemisphere is much needed in the rest of the Quaker world and beyond. Therefore, strong feelings of mutuality are developing between Friends in the Southern and Northern Hemispheres. This recognition is represented by the holding of the 1986 Youthquake in Mexico and the scheduling of the 1987 International Friends Conference on Evangelism in Guatemala.

\* \* \*

Having considered recent trends and developments among Friends, one becomes acutely aware that with the completion of one chapter a new one begins. Therefore, the ongoing heritage of Quakerism continues to unfold. As we consider the past, we find our focus being drawn also to the present and future. Awareness of spiritual leadings in the past forces us to examine our openness to God's leading in the present. And awareness of former spiritual callings helps us be more receptive and responsive to God's callings in the future. In this event, a spiritual heritage comes alive as an ongoing heritage.

In looking toward the future of the Society of Friends, several queries, or probing questions, should be raised:



*How will Friends continue to deal with the issue of what it means to be a Quaker today?*

With diversity among Friends growing in some ways, and with Friends in developing nations assuming a larger proportion of the Quaker "family," how will Friends' search for identity proceed? As the process continues, some groups of Friends on the periphery may decide that it is not worth it to continue in association with Friends, while there may emerge a more unified center, seeking to embody what it means to be a Quaker today.



*How will Friends in North America and Europe be influenced by the spiritual vitality emerging from growing Friends in Africa, Latin America, and elsewhere?*

No longer is the primary gulf between Friends the Atlantic Ocean. The spectacular growth of Friends in developing nations means that the majority of Quakers in the

world now live in the tropics or south of the equator. This means that the agenda of World Quakerism (if there can be such a thing) is shifting. No longer are the primary issues dictated by the histories of British or North American Friends.

These issues have, of course, influenced the types of Quakerism emerging in developing nations, but they are now only relevant to the majority of Quakers in the world indirectly. Rather, a new set of issues is calling for attention.

The right sharing of world resources and food-producing technology is becoming more urgent within the world society of Friends. As it was with Christians in the first century, awareness of the physical needs of other members of the fellowship becomes a genuine spiritual concern for the whole Body of Christ. As we seek to meet one another's needs, spiritual revival becomes a reality. And, with the advent of true spiritual revival, human needs are recognized and met by those who are energized and empowered by the love of Christ. It may be that if spiritual fires grow dim in more established groups of Friends, God will use Friends from developing nations to quicken the spirits of other Friends and beyond.



*How will Friends recover an appreciation for the "whole" Gospel?*

Too often ministry is limited to emotional, physical, intellectual, or social needs. The addressing of any and all of these needs is spiritual, and ministry that is truly spiritual cannot be limited to a single segment of existence. The social gospel versus evangelistic gospel polarization reflects an imbalance. The focus on just one area of need to the exclusion of others brings with it a new set of limitations. Part of the explosive impact of early Christians and early Quakers was their comprehensive approach to spiritual ministry. The vitality of Friends ministry in the future will depend upon the recovery of a spiritual concern to address the whole needs of individuals and societies. The saving power of Jesus Christ brings with it the hope of heaven and the healing of life's hurts.



*Will Friends regain a vision for the ministry of every person or will the responsibility for service simply be delegated to a few?*

Both pastoral and nonpastoral Friends face the same temptation to leave the tasks of ministry to a visible few. What is encouraging is that many pastoral leaders are regaining a vision of their primary task being to equip other Friends for the effecting of their ministries. Thus, the impact of ministry is multiplied accordingly. Among nonpastoral Friends, some are regaining a vision for preparing for ministry through Bible study, prayer, and

*(Continued on page 17)*



# We *Do* Have a Future

BY LON FENDALL

**S**OMETIMES there are good reasons to be discouraged. The Hebrews taken captive to Babylon had their share of causes for despair and frustration. Their comprehension of what it meant to be God's people centered in a place and an institution. It seemed to them at the time that they had been given the land of Palestine as a special place where they could serve the Lord. In fact, they probably felt they could not fully serve Him anywhere else.

In the midst of the discouragement of having been forcibly removed from the place most sacred to them, the Jews in Jeremiah's day made two mistakes: Some held the overly pessimistic view that they would never return to the Promised Land and hence their spiritual future was bleak. On the other hand, there were others who were overly optimistic, predicting their exile would be a brief one, so they need not bother with the daily tasks of caring for their families.

Jeremiah's word from the Lord addressed these two errors that the exile would be hopelessly long or unrealistically short. God's message not only dealt with the length of the exile, but also it stated the much more significant truth of God's unfailing care and love. This message is one of the very special verses in the Bible:

"For I know the plans I have for you," declares the Lord, "plans for welfare and not for calamity, to give you a future and a hope." (Jeremiah 29:11)

The twentieth anniversary of this magazine is a good time to reflect on its past and its future. As some of the articles in this issue make clear, the Evangelical Friends Alliance is a very young organization in the context of three centuries of Quakerism. The yearly meetings that affiliated to create the EFA in the early 1960s were scattered geographically and consisted of relatively small numbers of Friends. But they were motivated by a shared desire to work together in fruitful cooperative

endeavors, to be strengthened by one another, and to nourish and protect the Christian witness of Friends.

One of the early decisions of the Evangelical Friends Alliance was that a magazine was needed to draw the yearly meetings of the EFA together and to express to other Friends and non-Friends what it meant to be an evangelical Quaker. To those who have grown up as evangelical Friends, as I have, it seems perfectly clear that the Friends message is essentially that of the Gospel of Christ, but this is not so obvious to many others. Thus our task has been one of clarifying and sharpening our character and identity.

My own involvement with the magazine has been very brief—two years out of twenty. When people say good things about the magazine (it happens with pleasing regularity), I realize they are really paying tribute to the work of Dean Gregory and Jack Willcuts, Harlow Ankeny, Dan McCracken, and others. I can't take much credit or accept much blame for the past. It remains for the current editorial staff and the EFA Publications Commission, to which we report, to look to the future.

At times we get discouraged, like the people to whom Jeremiah's message was delivered. Our financial health tends to alternate between chronic and disastrous. When we look at the budget and staff size of comparable magazines, we're inclined to think we can't really expect to produce a magazine of this quality for such a small constituency and on such a small budget. It's like looking at some species of birds and concluding they can't fly. Somehow, the birds don't get the message. They just keep flying. And the magazine somehow keeps going, month after month, defying probabilities.

What does it mean to apply Jeremiah's words about a future and a hope to the *EVANGELICAL FRIEND* magazine? The answer is best seen in the context of the exiles in Babylon. They were not being

told to stop worrying and to trust God to return them to their own country with no effort on their part. On the contrary, they were told to roll up their sleeves, to begin planting crops, building homes, and raising families, for they would be right there in Babylon for 70 years.

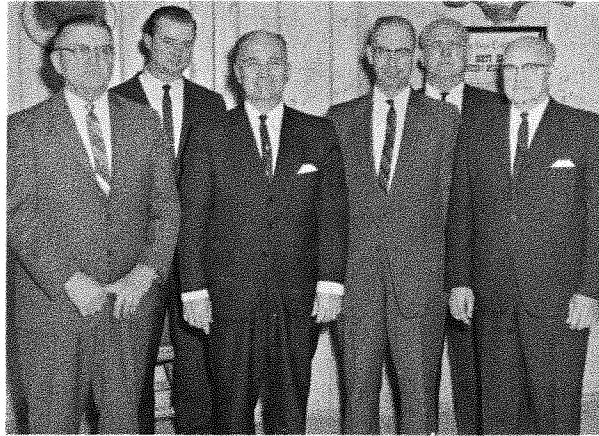
God's people were told the length of their stay in Babylon, but we don't know, of course, whether there will be an *EVANGELICAL FRIEND* 70 years from now, 20 years, or even 2 years. In my moments of discouragement, I'm inclined to look at the short end of that range. In a way, it would be better if we didn't need a magazine for evangelical Quakerism. Early Quakers would be mystified at the use of the adjective *evangelical*. They were seeking to restore early Christian orthodoxy and vitality and it wouldn't have occurred to them that there would be nonevangelical Friends. Not everyone shares my opinion, of course.

If the magazine is to have a future, here are some of the ways in which we all need to respond:

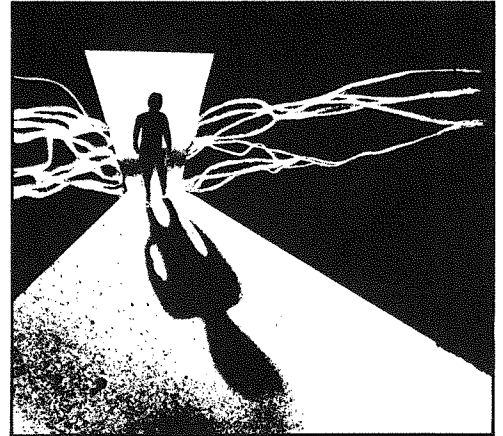
1. Answer God's call to write articles that express God's truth to the needs of our day. Devote the time and effort it invariably takes to polish the writing to assure that it will be clear, creative, and forceful.
2. Continue to write letters, responding to the articles, expressing agreement or disagreement with the views stated, since the articles are intended to set in motion a continued process of reflection and comment.
3. Provide significant news for the various sections of the magazine.
4. Recognize the financial needs of the magazine and support it through the yearly meeting allocations and by individual contributions.
5. Pass the magazine along to others and suggest they subscribe if they aren't receiving the magazine.
6. Pray that the future the Lord has in mind for the magazine will become a reality. ■

# EVANGELICAL FRIEND

COVER: Twenty years ago the cover of the first *Evangelical Friend* featured a city scene from Mexico as Kansas (now Mid-America), Ohio (now Eastern Region), Oregon (now Northwest), and Rocky Mountain yearly meetings began these cooperative efforts of the publication of this magazine and missionary outreach in Mexico City.  
(Design by Wes Cropper)



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## 2 Probing Questions for a Forward-looking People *By Paul Anderson*

What are the questions Quakers need to ask as we look toward the future?

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From Vol. 1, No. 1, Dean Gregory explains the reasons for a new magazine. In 1970 Jack Willcuts became editor following the death of Dean Gregory and shared his first editorial with *Evangelical Friend* readers.

## 8 Reflections on EFA *By Merle A. Roe, Walter P. Lee, Gerald Dillon*

Three Friends provide perspective on the Evangelical Friends Alliance by describing the way it was.

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What should Friends expect? How should Friends respond to new opportunities? Where will changes be taking place?

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Managing Editor: Dan McCracken  
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### EVANGELICAL FRIEND

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Contributing Editors: Lucy Anderson, Norman V. Bridges, A. J. Ellis, Norval Hadley, Robert Hess, Ron Johnson, Lauren A. King, Jack Kirk, Howard Macy, James Morris, Charles Mylander, Jack Rea, Arthur O. Roberts, Maurice Roberts

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in their newfound environment and began again the work of "witnessing to win" all men to the Gospel of their risen Lord's saving grace.

And, so it is, again and again, the process of scattering and multiplying takes place as the church of Jesus Christ both sows the seed and develops the fields of Christian concern in the world.

To modern followers of Christ, like those early disciples, there is a strong inner compulsion to witness abroad, everywhere, the redemptive Gospel, and also to develop the fields where the witness has taken root.

More specifically, modern-day Christians in the family of Friends have a deep desire for evangelism and also for development and enlargement of the church in their contemporary Jerusalem—the home base. Therefore, it was quite natural that members of the Evangelical Friends Alliance should feel the importance of some central unifying factor that would add a cohesive element to the structure of such a cooperative alliance of Friends. Strengthening the bonds of Christian unity among evangelical Friends could best be achieved, it was felt, by improving lines of communication among member groups.

Therefore, in January 1966, the official body of the Evangelical Friends Alliance took action to recommend to the constituent yearly meetings that all regional church magazines, along with the already existing cooperative magazine, the *Missionary Voice*, be merged into one magazine, which would become the official organ of the Alliance. This recommendation was then adopted by all member yearly meetings and this first issue of the EVANGELICAL FRIEND initiates the publication concern to build more adequate and stronger lines of communication among Friends in our world of today.

The name EVANGELICAL FRIEND has been adopted for

the new magazine, having been formerly used by Ohio Yearly Meeting as the name for their paper.

In America there is a welter of publications coming from the nation's presses, and discerning people must choose wisely in their reading habits. There are around 12,000 publications of all types on the American market today, with approximately 1,300 of these covering the field of religion.

The EVANGELICAL FRIEND must stand with these as a representative voice of the 23,000 member Friends of the Alliance yearly meetings, being distributed into more than 10,000 homes across the nation with each monthly publication.

With a fervent prayer and a bold confidence in God's leading, we launch this new magazine into the great stream of current Christian literature. We purpose to be broad enough in our editorial policies to permit the discussion of every important Christian concern that touches the lives of mankind today, and narrow enough to eliminate from these pages trivia, fadism, and matters of little consequence.

Though this venture is new and the way ahead untried and unknown, yet we do here and now humbly dedicate this first volume of the EVANGELICAL FRIEND to the glory of God, to the edifying of the church, and to the extension of Christ's Kingdom throughout the world. EF

Well, her solution may not solve all pollution problems of society, but her "system" of housecleaning does merit wider application.

We are all victims of our habits, both bad and good. In today's elbow-to-elbow living, littering, noisiness, and careless community housekeeping is a national problem. Paying others to pick up after us, with tax money, is a selfish way to live whether we are on a vacation trip or operating a factory with inadequate waste disposal facilities.

It is therefore an ethical and moral issue. Surely, Christian living should leave no blind spots in the common courtesies that make for a cleaner, happier community life. "Be ye kind one to another" and being "given to hospitality" are graces that ultimately govern both community spirit and appearance. It is the tainted inner life that pollutes the outer. "Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs 4:23)

God's creation is clean. As I write this, I am flying over the Cascade mountain range with at least three snow-capped mountain peaks in view—clean, crystal white, pure pristine beauty. How tragic that the between-mountain country is marred by evident patches of man's careless use of nature's resources!

The Apostle Paul prayed that the Christians at Thessalonica be preserved blameless (clean) in spirit, soul, and body. With these three focal features composing the total man—also in full view—we see the pressing need of spiritual antipollution. Our Lord's vision of a clean church "not having spot, or wrinkle" is more than an ideal; it is the only way consistent with the character of our Creator in life and nature. Which will it be—cluttered Christianity, cluttered churches, cluttered communities, or clean lives, clean churches, and a cleaner society? These relationships are inescapably linked. EF

# No Cluttered Christianity

BY JACK L. WILL CUTS

**W**HILE the frenzy of agitation builds against pollution and we ponder the possibility of fitting ourselves for gas masks, just in case, one nice neighbor of ours, I suspect, put her finger on part of the problem. "I am not sure what 'ecology' means," she admits (I wasn't using it either until it became the "in" word).

"Living in a cluttered 'environment' is an unnecessary habit," she insists, "that is really learned at home. Now I have had to work for years outside my home to help our children through college, but I have never found it necessary to hire a cleaning

woman, simply because I find it takes only a few minutes to put things away, wash up the dishes, make up the bed, or hang up clothes when I do it promptly and systematically. Teaching my children this 'system' has done a great deal to cut down on litter pollution in our home... and lives."

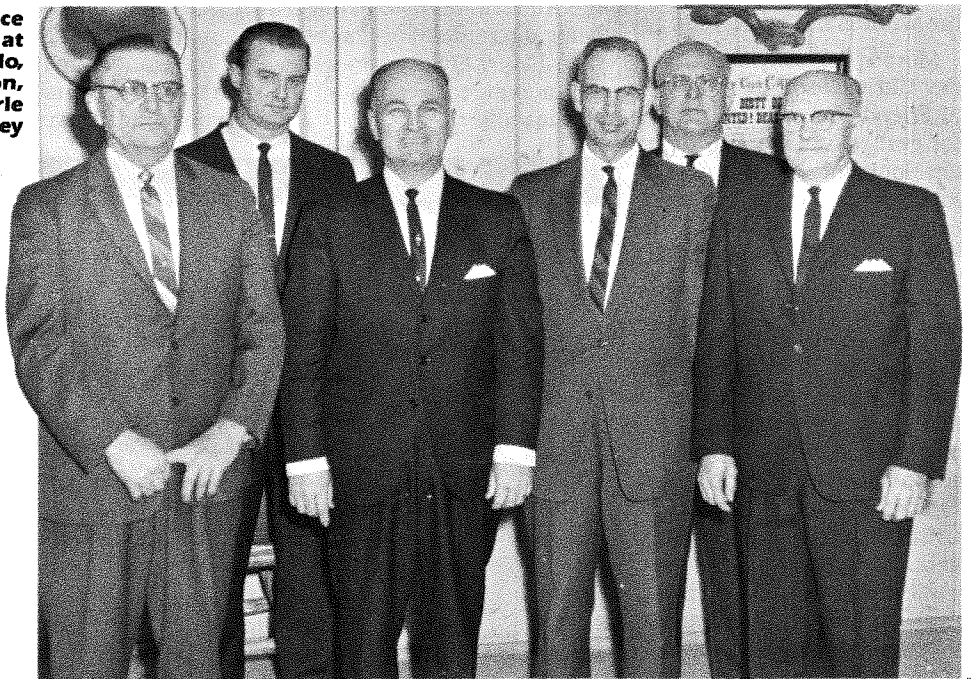
Warming to her subject, this usually gentle Quaker lady says, "There are just too many who want someone else to clean up after them even if they have to pay to have it done! And the same applies for junk on the streets, roads, and the world at large."



# Reflections on EFA

The early days of the Evangelical Friends Alliance are reviewed by three Friends leaders.

**The Evangelical Friends Alliance executive committee meeting in 1965 at Star Ranch, Colorado Springs, Colorado, is: (from left) Merle Roe, Gerald Dillon, Dean Gregory, Walter Lee, C. Earle Turner, and Chester Stanley**



## Positive Memories of the Establishment of the EFA

BY MERLE A. ROE

**F**OR A number of years there had been a growing concern among the leaders of Ohio, Kansas, Rocky Mountain, and Oregon yearly meetings for a closer relationship in the various fields of ministry. For nearly 20 years the four yearly meetings had united in publishing Sunday school materials. Yearly meeting superintendents and other church leaders had often discussed the possibility of a closer relationship in other fields of ministry.

The National Association of Evangelicals met at Denver, Colorado, in April 1962. Following that gathering, an ad hoc committee composed of the four yearly meeting superintendents and several other leaders of the four yearly meetings

met in the Auditorium Hotel for two days to discuss and plan for an organization through which the four yearly meetings could labor and minister with an evangelical thrust. I was asked to serve as chairman of that committee.

When the Association of Evangelical Friends met in Canton, Ohio, in July of 1962, the yearly meeting superintendents and other leaders from the four yearly meetings met a number of times to plan and set goals for the proposed organization. It was important that each yearly meeting was represented in the meeting and the plans were made contingent on the approval of the four yearly meetings.

Some of the goals were as follows: 1. A top quality Friends magazine, to be called the EVANGELICAL FRIEND. 2. Ongoing groups to organize cooperative efforts in missions, youth, Christian education, peace and service, church extension, and

in pastoral exchanges. These recommendations were sent to each yearly meeting for their approval, which was given.

The Coordinating Council composed of the four yearly meeting superintendents and other church leaders met in Colorado Springs, Colorado, in October 1962 and again in January of 1963, to carefully consider the plans so our organization could minister in a more effective way.

The first full meeting of the Coordinating Council with the various commissions met at Haviland, Kansas, in September of 1963. There were four commissions: Missions, Church Extension, Youth, and Publications. The name "Evangelical Friends Alliance" was adopted at this meeting.

Following the National Association of Evangelicals convention in Chicago in April 1964, the Coordinating Council and various commissions met in Chicago.

Those of us involved in the early days of the Evangelical Friends Alliance experienced wonderful fellowship. Several of our Spirit-filled and dedicated leaders of those days now have passed to their eternal home. I thank the Lord for the privilege of being involved in the early days of the EFA. **FF**



*Merle A. Roe presided at the first EFA meeting in 1963. He has been a pastor in Mid-America, Rocky Mountain, and Northwest yearly meetings and has been superintendent of Mid-America and Rocky Mountain yearly meetings. He is presently pastor of the Friends church at Springfield, Colorado.*

## God's Blessing and Help in the Early Days of EFA

BY WALTER P. LEE

**T**HE PSALMIST records God's promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Psalm 32:8) God's leadership step by step may not be obvious at times, but it is just as great an evidence of His blessing and help as any spectacular manifestation. In retrospect, one sees the accumulation of God's blessing and guidance in the development of the Evangelical Friends Alliance.

The Association of Evangelical Friends, which endeavored to meet triennially beginning in 1947, drew together individual Friends from across America for inspiration and fellowship but without an organizational basis for united action.

For many years, the foreign missionary work of Friends has been singularly blessed of the Lord. Among missionary leaders of some unaffiliated yearly meetings, a concern grew for an expanded knowledge of the different mission fields by their constituencies.

The missionary board presidents and superintendents of Ohio, Kansas, and Oregon yearly meetings began meeting

together during the 1950s to explore means of greater cooperation and dissemination of information.

At the 1954 Conference of the Association of Evangelical Friends in Oskaloosa, Iowa, in a meeting of missionary leaders and superintendents of the three yearly meetings, a significant event occurred. Walter R. Williams, then superintendent of Ohio Yearly Meeting, proposed the publishing of a joint missionary magazine, and it was evident to all that the proposal was inspired by the Holy Spirit.

In February 1955, the first issue of the *Missionary Voice of Evangelical Friends* appeared. The new magazine presented news and concerns of the mission ministries of the three yearly meetings and strengthened the spirit of unity.

From that start, the concern grew for more extensive exchange, cooperation, and a possible united missionary field involving evangelical Friends.

The leaders of the three yearly meetings continued to meet frequently to consider these concerns. Among the proposals considered was the idea of forming an Evangelical Foreign Missionary Association. While the major emphasis was on foreign missions, there was strong support for cooperation in other areas of ministry as well. After Rocky Mountain Yearly Meeting was organized, some of its leaders joined in these considerations and its missionary work among the Navajo was included in the *Missionary Voice*.

At its meeting at Malone College in 1962 the Association of Evangelical Friends appointed Everett Cattell and Gerald Dillon to convene a conference of representatives from boards and committees of evangelical yearly meetings to deal with mission problems facing evangelical Friends.

Representatives from Ohio, Kansas, Iowa, Oregon, California, Rocky Mountain, and Kansas yearly meetings met in January 1963 at Colorado Springs. A further evidence of the Lord's guidance was the consensus among representatives of Ohio, Oregon, Kansas, and Rocky Mountain yearly meetings to proceed with plans to form a coordinating council and a commission on missions.

With this encouragement, leaders of the four yearly meetings met together frequently to develop a viable structure for united effort in several fields of ministry. Friends' dependence upon the definite guidance by the Holy Spirit of a corporate

group was signally rewarded in the decisions reached.

The organizational structure that was developed avoided bureaucratic centralization, maintained historic yearly meeting autonomy, but provided for effective united action based on divine wisdom and spiritual unity. The result was a proposal to form the Evangelical Friends Alliance composed of the four yearly meetings, with commissions pursuing cooperative action, overseen by a Coordinating Council made up of yearly meeting superintendents and appointed representatives. It was determined that no major action would be taken by the Coordinating Council without approval by each of the member yearly meetings.

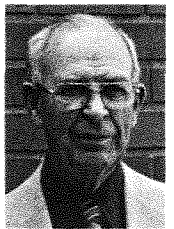
Although all four yearly meetings were united on the basic biblical doctrines relating to God, man, and salvation, there were differences in some practices. The drafting of a satisfactory Statement of Faith of the Alliance again revealed the unifying influence of the Holy Spirit. The acceptance of the constitution and establishment of the Evangelical Friends Alliance in 1965 by action of all four yearly meetings was continuing evidence of God's blessing.

**T**he organizational structure avoided bureaucratic centralization, but provided effective action based on divine wisdom and spiritual unity.

Throughout the planning meetings, culminating in the formation of the Alliance, there was an underlying concern for a united publication replacing the four Yearly Meeting magazines and the *Missionary Voice of Evangelical Friends*. After much study by the Publication Commission, the hope became a reality in 1967.

An important part of the decision was Ohio Yearly Meeting's magnanimous relinquishment of the name of its magazine, *The Evangelical Friend*, for the new magazine. Great praise is due the Lord for the evidence of His guiding and unifying Spirit in this significant development.

God works through His people to accomplish His will on earth and we appreciate those who, in seeking His will and purpose, accept responsibility for assisting in the fulfillment of His purposes. Among these are several who were actively involved for a number of years in the steps that culminated in the forming of EFA: Walter Williams, Everett Cattell, and Dean Gregory, who are now at home with the Lord; Chester Stanley, Merle Roe, Walter Lee, Sherman Brantingham, and Gerald Dillon, who continue to thank God for the progress of this united ministry. **EF**



*Walter P. Lee has pastored several churches in Northwest Yearly Meeting, was superintendent of Rocky Mountain Yearly Meeting for six years, and served as interim superintendent of Mid-America Yearly*

*Meeting for a year. He is presently retired and lives in Nampa, Idaho.*

## The Roots of the EFA

BY GERALD DILLON

**T**HE EVANGELICAL Friends Alliance has roots that reach back many years. One of those was the Association of Evangelical Friends, a loosely organized group of evangelical Friends who met together during the forties to sixties, normally every three years. Although the organization had no official status, it represented a significant voice among Friends. It had nearly a thousand members. The AEF conferences provided fellowship and opportunities to share deep spiritual and theological concerns and provided a semblance of a united voice for evangelical Friends.

As a young seminary graduate, it was my privilege to attend the first conference of the Association held at Colorado Springs in 1947. I will never forget the

thrill and challenge of hearing the leaders articulate the concerns of their faith so clearly. Walter R. Williams, Earl Barker, Byron Osborne, Scott T. Clark, Claude Roane, T. Clio Brown, Walter Lee, and many others challenged us with a vision that brought hope and courage to all of us.

It was my further privilege to attend each of the subsequent triennial conferences of the Association of Evangelical Friends. One thing became obvious: God was leading these Friends and blessing their efforts. Each conference seemed to be a step forward. Harold Winn, Lowell Roberts, Dean Gregory, and others met many times to pray and plan. Always, God's presence was remarkably real. His direction and leading for each step was manifest in many ways. In the context of humble submission, these evangelical Friends enjoyed God's blessing and help.

The Association soon became a movement gaining respect for widely scattered evangelical Friends and providing a united vision for the future. These concerns were ably expressed by Editor Arthur O. Roberts in *Concern*, a significant publication in its day.

It soon became clear that the Association did not and could not provide channels for cooperative action in various areas of concern—especially missions. Many were praying for a major realignment among Friends that would result in an Evangelical Friends Church nationwide, if not internationally. In the providence of God that did not fully happen. However, four "independent" yearly meetings—Ohio, Oregon, Kansas, and Rocky Mountain—formed the Evangelical Friends Alliance, which some saw as a step toward the ultimate goal of a Friends Church worldwide.

Unfortunately, when the EFA was organized, some concerned evangelical Friends who did not belong to one of these four yearly meetings felt "shut out." And, indeed, in a sense, they were. This was regretted by many, as the spirit of the Alliance was to continue the movement of the Association and to include all evangelical Friends. But many did not care to cross "official" lines and identify with four "independent" yearly meetings in their project for united action.

In the new Evangelical Friends Alliance, the means were established so evangelical Friends from the four yearly meetings could work together. They did this in the areas of missions, youth, publications, church extension, and Christian education. God's blessing was evident as



**Gerald Dillon with Quaker leader Everett Cattell (1905-1981) who served Eastern Region as missionary, yearly meeting superintendent, and president of Malone College.**

a high degree of enthusiasm and vision for the future characterized the new movement. Significantly, the organizing conference (1965) at which the constitution was unanimously adopted, was a spiritual high point. Some anticipated difficulty, especially with the statement of faith. However, it was adopted with only minor questions. These Friends were united in an evangelical faith and conceived of themselves as being in historical succession with the faith of early Friends.

Inevitably, there were problems with the organizational machinery. This proved to be difficult, not because there were disagreements but because of a desire to establish an organization without problems. It was agreed that the new Evangelical Friends Alliance should be a step toward greater levels of unity and cooperation, not a finished project. The organizers strongly resisted any move that would encourage divisiveness at any level. There was continued prayer for the possible establishing of the Evangelical Friends Church.

I recall the first conference of the Evangelical Friends Alliance. God's blessing



was seen in the leadership of Dean Gregory, Walter Lee, Everett Cattell, Lowell Roberts, and many others. Their mission, passion for unity, living faith, and desire for united action was a blessing to all. The Alliance continued the spirit of the old association but since it was limited to the four independent yearly meetings, its influence among Quakers at large was somewhat limited. Yet it provided an avenue of cooperation in areas of mutual concern and a united voice of evangelical faith. This, in an indirect way, has proved to be a catalyst for greater evangelical concerns all across the Society of Friends.

Through the publication of the *EVANGELICAL FRIEND*, the formation of the Evangelical Friends Mission, the significant work of the Christian Education Commission, and other official actions, the door was opened for any and all evangelical Friends to share in the vision and thrust of God's work worldwide. Others could participate in particular projects and programs. We thank God for the blessing of a larger united evangelical witness.

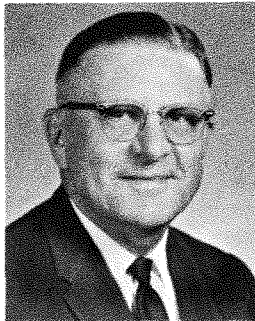
Apart from God's help and blessing there would have been neither an Association of Evangelical Friends nor an Alliance of four Yearly Meetings. The greatest evidence of His blessing has been the caliber of leaders used to bring Friends together. Barriers of division have been broken down! A new trust in one another has been established! A new vision and hope for the future has become evident!

Arthur Roberts challenged evangelical Friends in 1962 to "(1) strengthen such bonds of unity as we now have; (2) define our doctrines and write them into a common discipline; (3) work toward the establishment of a Friends Church as a body through which the various Yearly Meetings may take actions of extension and concern coherent with evangelical beliefs." (See *The Association of Evangelical Friends: A Story of Quaker Renewal in the Twentieth Century*, p. 29.) While these have been only partially fulfilled, it still provides an outline of areas where renewed vision should lead us toward higher levels of evangelical unity and action. EF

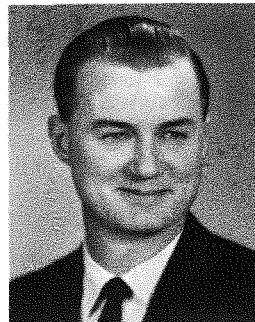


*Gerald Dillon has served as president of EFA and has been a pastor in Northwest Yearly Meeting. He has also been a professor at Western Evangelical Seminary, Portland, Oregon. Gerald is presently pastor of*

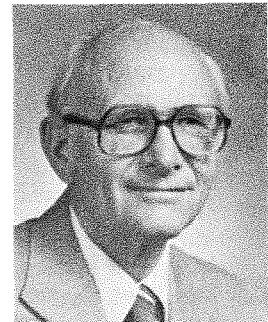
*Lynwood Friends Church, Portland, Oregon.*



1963  
*Merle A. Roe, presiding*

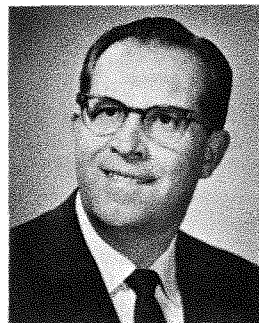


1964-1968  
*Gerald Dillon*

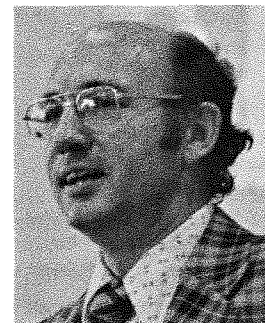


1969-1970  
*Jack L. Willcuts*

## Evangelical Friends Alliance Presidents



1971-1975  
*Russell Myers*



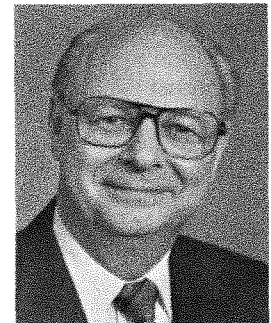
1976-1978  
*Norval Hadley*



1979-1981  
*Stan Perisho*



1982-1986  
*Maurice Roberts*



1987—  
*Howard Harmon*



# Five Friends

BY NANCY THOMAS

I GREW up reading books. I'm sure my third word, after "ma ma" and "da da," must have been "book." Born into a family of teachers, writers, and readers, I was destined to be a book junkie. I've never regretted it.

I admit to list-making as another addiction. Recently I read over the list of books read last year, savoring again the flavors, scents, and afterglow of good reading. I've always enjoyed reading lists of books that influenced famous people, and although I'm far from famous, I thought it would be fun to categorize and ponder on some of the books that influenced me last year.

I had decided to major on two writers, and I read all I could of Charles Dickens and Graham Greene. *David Copperfield* stands out as my favorite Dickens novel. I enjoyed this old-fashioned account of the adventures and relationships of a young man rising out of hard times to find his place in the world. At one point the somewhat sappy heroine, Agnes, says, "I hope that real love and truth are stronger in the end than any evil or misfortune in the world." It seems to have been Dickens's thesis that love and truth are, indeed, stronger.

*David Copperfield* is an old-fashioned book, first, because of its "good-wins-out-over-evil" theme, and, secondly, because its characters are so exaggeratedly black or white. This is unacceptable in modern literature, but Dickens's skill makes it very entertaining reading. From the pure and spotless Agnes to the corrupted, fawning, slithering, and

thoroughly evil Uriah Heep (what a great name!), the various characters respond to the bends and turns of fortune according to their assigned personalities.

I discovered a good quote for Quakers in the book. Copperfield's aunt, in defense of kite-flying, says: "Franklin used to fly a kite. He was a Quaker, or something of that sort, if I am not mistaken. And a Quaker flying a kite is a much more ridiculous object than anybody else." Well, she was mistaken; Ben Franklin was not a Quaker. And I don't see anything ridiculous about a kite-flying Quaker. But I laughed when I read it anyway.

In spite of its flaws and exaggerations, *David Copperfield* has an element of truth that refreshed me. Simplistic or not, we know from other sources that

love and truth will win out in the end.

Graham Greene's characters differ strikingly from the people in Dickens's novels. Complex and subtle, with all tones of grey, they seem much more like

people I know. The bad guy often turns out to be a hero in disguise (his heroism being disguised even from himself). *The Power and the Glory*, a novel that moved me deeply, illustrates this. The main character is an alcoholic priest in a Mex-

ico that's turned communist. The priest is running from the authorities throughout the story. He continually struggles with his sense of sinfulness and inadequacy, yet he knows he is a priest, an office that's somehow greater than he himself.

## THE POWER AND THE GLORY

by  
Graham  
Greene

Riding a mule down a jungle trail, supporting a very sick Indian, he marvels at the mystery of man bearing God's image:

"But at the center of his own faith there always stood the convincing

mystery—that we were made in God's image. God was the parent, but He was also the policeman, the criminal, the priest, the maniac and the judge.... He would sit in the confessional and hear the complicated dirty ingenuities which God's image had thought out, and God's image shook now, up and down on the mule's back, with the yellow teeth sticking out over the lower lip.... He said, 'Do you feel better now? Not so cold, eh? Or so hot?' and pressed his hand with a kind of driven tenderness upon the shoulders of God's image."

This book echoes for me Saint Paul's words, "We hold this treasure in earthen vessels."

The Quaker concept of "that of God in every man" also came through in Thomas Keneally's true account, *Schindler's Ark*. Oskar Schindler, a Nazi German, owned and managed an enamel

## DAVID COPPERFIELD

by  
Charles  
Dickens

factory in Cracow, Poland, during World War II. As Schindler gradually became aware of what was happening to the Jewish people, his sense of outrage grew and motivated him to undertake some very risky rescue operations. He employed over 1,000 Jews in his factory, housing and protecting them in specially built barracks. Toward the end of the war, when extermination efforts accelerated, Schindler managed, through bribes and trickery, to move all "his Jews" to a safe factory site in Moravia. Compared to the huge numbers killed, his rescue efforts saved only a few, but today he is revered as a hero by Jewish people all over the world.

This book broke down one stereotyped concept, that of the Nazi as a hardened monster. Schindler was a person. He wasn't a religious man or even a morally good man, but he had a conscience and was willing to risk his life for the victims of injustice. Were his conscience, his outrage, and the resulting risks

"that of God" in Oskar Schindler?

And *the Trees Clap Their Hands* by Virginia Stem Owens was probably the

most mind-stretching book I wrestled with. The subtitle reads, "Faith, Perception, and the New Physics." I like reading about faith and perception, but the new physics has me a bit stumped. One basic thesis of the book is that the physical and spiritual worlds are one, that everything is related to everything else. "Is there the life of matter and the senses on the one hand, and the life of the spirit on the other? Or is there only life?"

### AND THE TREES CLAP THEIR HANDS

by  
Virginia  
Stem Owens

I especially appreciated Owens's emphasis on being a spy—a pilgrim, an alien, someone very alert and aware, seeking the "reality hidden in appearances," seeking, in other words, the kingdom of God.

"This is the spy's quarry: God manifest. The Incarnation." "But in the end, that's all there is, this God-spying. Either you open your eyes and see, or there's nothing there. Not the world, not you, nothing." I'm going to read this book again.

I spent a month with Andrew Murray's *Abide in Christ*, reading a chapter a day as he suggests, and felt myself being drawn back to my priorities. This little book is by now so underlined that it's

hard to pick out a representative quotation. Each meditation walked with me throughout the day, encouraging me to rest in Christ and let His very life flow into and through me. I think I'm learning and I thank Andrew Murray for being part of the process.

### ABIDE IN CHRIST

by  
Andrew  
Murray

To these five books add C. S. Lewis's *Till We Have Faces*, George MacDonald's *The Princess and Curdie*, Lady Julian's *Divine Revelations*, Vincent J. Donovan's *Christianity Rediscovered*, J. M. Barrie's *Peter Pan*, Jan DeHartog's *The Peaceable Kingdom* (my favorites), and about 30 others. It was a good year of making new friends and renewing old acquaintances.

All these books have become, in a sense, friends. They have all changed me in some way, breaking down prejudices, stretching, encouraging, showing me the many ways God is at work, even though some of the agents of His grace may not know His name.

Thank you for letting me share my friends with you. I'd be happy to meet yours anytime. EF

## FRIENDS WRITE



### Gospel Nonviolence

Thank you for your editorial, "Christ's Way of Resisting Evil." I too found Walter Wink's articles in *Sojourners* stimulating. I believe that his interpretation is basically correct. If so, his interpretation constitutes a substantial challenge to more quietistic interpretations of Jesus' response to evil, such as have characterized Mennonites, and I suppose more than a few Friends, at least in recent history.

I hope that our congregations in North America will take up the challenge to look again at the words of Jesus and our interpretation of them. The national New Call to Peacemaking Steering Committee has been giving attention to the concept of active nonviolent peacemaking. Or, as Eileen Egan, a leading

Catholic peacemaker puts it, "gospel nonviolence." I believe that a recent book by a Mennonite writer, Perry Yoder, *Shalom: The Bible's Word for Salvation, Justice and Peace* (Faith and Life Press), makes a substantial contribution to understanding the Bible's teaching in these matters. This would make good study material for Sunday school classes and small groups.

JOHN K. STONER  
Akron, Pennsylvania

### No Associates, No Senior

In a recent issue of *EVANGELICAL FRIEND* it was noted that a short excerpt referred to "Pastor David Kingrey" of University Friends, Wichita, Kansas, and "Donna Bales, associate pastor." University Friends Meeting operates with a

Team Ministry consisting of seven members. There is no senior or associate pastor. The Team members are as follows: Donna Bales, Dorlan Bales, Ellen Burmeister, Dorothy Craven, David Kingrey, Jim Pitts, and Essie Platt. Each of these individuals work with called and assigned ministries. Each is of equal importance.

As an individual subscriber and a representative of University Friends let me take the opportunity to thank you for *EVANGELICAL FRIEND*. It is of value to EFA and Quakerdom at large.

JUDY K. BENNETT  
Wichita, Kansas

*Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of the Evangelical Friends Alliance. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably less.*



# God Has an Exciting Future for Evangelical Friends and the EFA

BY JACK C. REA

**T**HE RICH HERITAGE OF *QUAKERISM* is not only the title of a book, it is something all of us as Friends feel and believe has been our privilege and blessing from God. It is appropriate that we have enjoyed this blessing, but as we look to the future, we would like to see this heritage continue for ourselves and for generations to come. It is exciting to look forward to the future, for we know that it will bring us many new things. One will be new leaders. We will see a new leadership "mix" as older leaders retire and younger leaders are called to serve in churches and in positions of leadership in our yearly meetings.

The years ahead may well see the realignment of Friends groups. It may be that the old rules and old coalitions among Friends will no longer be useful, and as various yearly meetings ponder priorities and goals, we will be challenged into new alignments to fulfill the mission of Christ in this new generation. Additionally, along the way we will be given new opportunities for ministry and involvement. Most of them are unforeseen at this time, but surely as we venture down the road with Christ, they will present themselves.

Perhaps the most exciting possibility for the future is the hope and expectation of a renewal movement and a spiritual awakening within the evangelical Friends church. As our society changes and addresses new problems not even thought of five or ten years ago, new theological insights will develop and Quaker thinkers will be challenged to find a contemporary and fresh response to the questions that society is asking about problems in daily life. To the degree that the Friends Church can adequately address the problems that people are facing today and the questions they are asking, we will experience renewal. Along with the new theological insights, we will develop a new hymnology. The hymns of the past had deep-rooted meaning for those who wrote and sang them, but with each new generation and with each new renewal in the spiritual lives of people, there comes a new hymnology that helps them sing and express their relationship with Christ. This is needed and welcome in the Friends Church.

The most difficult issue to address is the one that contains the ills and evils of our world. Yet we must face the issues that confront us. It certainly is true that we in the Friends Church are experiencing political polarization. By that I mean that we have a gravitation of groups within our borders to the

right and to the left. We will be challenged to demonstrate understanding, diplomacy, and love to bridge these extremes and maintain our churches' ministries and perspectives. Also, the particular issues of our society have great potential danger for our future church life. An issue such as homosexuality is one that will challenge the church to apply the principles of the Gospel and Christian action toward individuals. Perhaps issues like this will be the real test of our allegiance to Christ and challenge us to reexamine the mandates of Scripture.

The leadership and structure of the Friends Church will be tested in the next decade. The Friends Church with its particular style of government and decision making will be tested in contrast to the popular trends and styles in society. The people who are filling the pews in our churches are trained in the styles of leadership that are common in business, whereas in the church they will be expected to operate in a shared leadership role. Additionally, pastors will have greater demands placed upon them to demonstrate personal discipline, piety, and leadership, while in the seminars they attend, the model of being a pastor/manager will be placed upon them. Also, we will see pastors who are better educated, with many of them having two, three, or four academic degrees. The challenge will be placed upon the laity to keep pace with the clergy in order to understand the concepts they are working with and understand the goals and principles imbedded in the church programs. Pastors, on the other hand, will be looking for opportunities where they can be challenged to grow and develop as well as to implement their creativity in their work and in their ministry.

**T**HE REVITALIZATION of the existing Friends Church, along with the planting of new churches, must become the top priority for our Friends churches. It is becoming more and more apparent that the local church has greater needs than ever. It is asking for help in all departments. The answer is the development and growth of the local church as well as planting of new churches.

The funding of our ministries and newly developed goals will become an increasing problem. If we are locked into



maintaining the status quo of the local churches, yearly meetings, or EFA budgets, these ministries will not challenge us. They will become stagnant and we will be searching for avenues to vent our frustration and be challenged to creativity, to look and search for avenues to fund ministries that are needed and wanted by our constituents.

The makeup of the population in the United States is rapidly changing and will continue to change throughout the next decade. The practical implication for the Friends Church is that we must move forward with ministries to ethnic Americans. This issue will put us to the test. We Quakers are proud of our achievement in the underground railroad era on behalf of American blacks and also we are proud of our

missionary endeavors in countries around the world, but now we will be challenged to see how responsive we are to the mission of the church in reaching ethnic Americans who may be our neighbors and may well need to share our local church building.

The ministry of the Friends Church throughout the 1990s will indeed be an exciting future. I pray that we will be prepared and willing to follow the leading of the Holy Spirit to be as fulfilled in our future as much, if not more, than we have been in our past. ■■



*Jack Rea is treasurer of the Evangelical Friends Alliance and superintendent of Rocky Mountain Yearly Meeting.*

BY MAURICE ROBERTS

**T**HOSE who are acquainted with stock market investments know something about "futures." By investing in a commodity future—from gold to crude oil to grain to orange juice—investors hope to anticipate the value of the product at a given future date and to profit by the accuracy of their prediction.

God deals with futures as He speaks through His prophet, Jeremiah, in the message to the exiles who had been carried from Jerusalem to Babylon. In Jeremiah 29:11-13 we read, "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart."

Hope and future go together. Our hopes are hinged on expectations; a potential future event is couched in our hope for its reality. To the obedient people who were being held against their wishes, God said His plans would give them hope and a future.

More than 20 years ago, some people had dreams and hopes for a closer association among Friends who saw their interpretation of Quakerism to be strongly centered in living out the Gospel through outreach and evangelization in the name and person of Jesus Christ. Those hopes shaped the future of EFA, and it now encompasses about 240 Friends churches from coast to coast.

Organizations are not difficult to construct and some people are undoubtedly suspicious that organizations breed more organizations. Friends are not immune to this tendency to proliferate groups. The one that does not have a purpose and does not produce valid results will soon find its future to be in jeopardy. Therefore, each organization must reevaluate its investment in the future or face demise. Does EFA take serious stock in its future or does it assume perpetuity as an organization? We must first take a look at its constituency because an organization is nothing more than that of which it is composed.

We evangelical Friends have a clear message in our interpretation of the Scriptures, one that is relevant and is being readily accepted by more and more new believers. This poses the curious question why we are not growing numerically. (Let it be clearly stated that this writer identifies "evangelical Friends" much more broadly than the membership

within EFA.) If our message is relevant for this age, then the question is not one of purpose but of how we reach out to others.

The most successful type of outreach by evangelical Friends over the past 50 to 60 years has been to other cultures, and one finds today that membership among Friends churches in other countries far exceeds that of our U.S. churches. This speaks well for the commitment to missionary outreach. Our future is bright because the message continues to be clearly offered and obediently responded to.

Our home base, however, must be strengthened if international missionary outreach is to continue. The sending agency—our local churches and yearly meetings—must address the need for growth. The risk is to get caught up in a numbers game, "nickels and noses" as someone once said. We all know the purpose for growth is not more people or larger missions budgets, but seeing that the community of faith is reaching out to those who need the Good News of Jesus Christ and the strength that can come from fellowship in that community.

There often seems to be a resistance against becoming firmly supportive of church planting as a budgeting priority. The existing church feels the need for more help and while this is a valid concern, it could remind one of a child-rearing mentality that says the parents will defer having the next child until this one is grown, mature, and fully self-sufficient.

Yes, evangelical Friends do have a future, but it is directly proportionate to our willingness to obey the great commission at home and abroad. It will be dependent on new pastors being called to church planting, on local churches committing outreach funds to help in church planting, and on yearly meetings giving more than verbal consent to this as a priority.

Yes, evangelical Friends do have a future, but it is directly proportionate to a new generation of pastors coming out of our colleges and seminaries. If a study were to be made of the average age of our pastors and the average tenure of pastoral service, it would emphasize the need for a new wave of pastors.

Yes, evangelical Friends do have a future, but it is directly proportionate to the willingness of our people to see themselves as an active part of the priesthood. This has always been a strong Friends conviction, one that we need to see revived in dramatic ways. It begins by the way we live out our lives in our own marketplaces. It continues by the way we begin caring for one another and ministering to one another within the community of faith and beyond.

Yes, evangelical Friends do have a relevant message for the future and we should begin buying those futures by getting our eyes off of survival and onto the challenge of outreach in the name of Jesus. This will not happen by programming but must come from the heart of each of us.

Finally, EFA's future is bright because it has the opportunity to be the united voice for all Friends churches across the country that identify with its purpose: "Working together to propagate the evangelical doctrine of the Christian faith." The value of these futures promises bright investments, lives becoming yielded to that faith in the name and person of Jesus Christ. ■■



*Maurice Roberts completed five years as president of the Evangelical Friends Alliance last January. He is superintendent of Mid-America Yearly Meeting.*



BY JACK L. WILLCUTS

# Committees are called to do more than convene

**C**HURCH committees can be helpful. "The Presence" is also in the "Midst" of them and when listened to and allowed to develop the agendas and determine the directions, proper things happen. Otherwise, well, the Apostle Paul may have just come from a bad committee meeting when he warned: "Neither give place to the devil" (Ephesians 4:27). He too goes to committee meetings.

Yes, direction, discernment and motivation can come out of the dynamics of a Spirit-controlled committee. The preparation and procedures to assure this are important, of course. The enemy (just referred to) comes in the guise of a dogmatic committee person who speaks always, or always speaks... with a tone of finality, or like a debater determined to win a point. Those who show for a committee meeting, not to find God's will or new insights but to assure acceptance of their own views, these are the ones who make committee assignments a dread or boring. Sad to say, this can happen unintentionally by the weightiest of Friends, yea, even pastors, elders, and other longtime saints with strong convictions.

Committees are chosen and called to do and change things, not just "convene." This means openness to the creative mind of the Lord, channeled through gifted servant/saints, rather than habitual routine on an established slow track of the merely usual. If an astute secretary can, with practiced imagination, write in advance the minutes of any particular committee meeting, he should be released to do it and save the time of other members—allowing more time for t.v., golf, the family, or something equally worthwhile. Committee meetings should bring breakthrough surprises, especially in the church. This is easily said but a tough and tricky process.

The hope and vision of Christian work cannot operate within too many man-made constraints, especially those of self-centeredness, recognized or unrecognized. Committee members among Friends must accept the discipline of detachment—learning to listen, really listen, to the Spirit and to each other, centering on finding God's guidance. It is

possible to do this. The Bible says so. This is the purpose of any church committee meeting. In the grace and providence of the Lord we each may become conduits of His creativity in the big decisions and also the tiny details.

Let's look at some examples. Yearly meetings have Queries; these are thoughtful questions, not oddball Quakers. (Some yearly meetings have both, of course.) These Queries are to be updated once in awhile, and conscientiously considered between updates. Now these Queries, and other forms of Friends Testimonies, are carefully and prayerfully prepared by committees! Devout, concerned persons who are sensitive to the spiritual and moral values important to Friends. They thus help each one of us and each church to reflect on our Source of spiritual strength, and maintain a strong, consistent witness to society out there of which we are also a part.

The development of these questions and testimonies is one of the clearest examples of how the process of doctrinal formations works. The Queries and Testimonies express to the meeting as well as the public basic aspects of Friends understanding of Christian faith. Not creeds, they are a description of our beliefs and in a way a diagnosis of how the human condition before and after conversion links with what should happen in society... and the church. "The Quaker Testimonies do not accept that the evils in the world can ultimately be traced back to 'the system'.... The primary appeal of the social reformer must therefore be to the individual conscience." (John Punshon).

The Testimonies are ways of behaving but not ethical rules, and the Queries are reminders of this. They are matters of practice but imply doctrines. More than words, it is through them, lived out, that distinctive Quakerism as Christian truth is demonstrated.

Back to committees—those of us who have met with such, appointed and

gathered to prepare any agenda, not just Testimonies or Queries, must never forget it is serious business. Not just minutes or ideas to forget or leave on a shelf in the church library until we meet again... and again. We deal with sacred things, connecting beliefs with behavior. When a committee corporately senses the Spirit's wisdom and puts it on paper, they should not have the experience of Moses coming down from the mountain only to find the "stiff-necked people sitting down to eat and to drink and making merry." Their disappointment, like Moses', may also "wax hot." (Exodus 32)

Quaker Faith & Practice writers, known in some yearly meetings as "Discipline Revisionists," so meticulously select precise words and descriptions dealing with, for instance, practices of "Personal Faith": "Do you cultivate your spiritual growth through prayer and Bible reading and through attendance at meetings for worship and study? Are you finding joy in the Lord?" or, on the "Manner of Living": "Is your life marked by simplicity? Are you free from the burden of unnecessary possessions? Do you avoid waste? Do you refuse to let the prevailing culture and media dictate your needs and values?"—these are indeed "thoughtful questions" (Our Yearly Meeting has 18 more of them in five categories, which are to be reviewed regularly in public and private worship.)

These come to us via committees who consider the work and concerns of previously named committees in Friends' earlier writings. These matters are not chaff that the winds of time or circumstance may blow away; they are a constant challenge to our corporate conscience and a spiritual lodestone for personal honest living. They indicate how things ought to be and ought not to be.

Let us be thankful for committees too. What might we be without them? Woe to any Query-less generation of Quakers who in either apathy or rebellion neglect such great guidelines! **EF**



## Probing Questions

*(Continued from page 3)*

worship sharing groups. The ministry within open worship and outreach emerges out of the overflow of prepared hearts and minds. The spiritual power that emerges out of a meeting depends less on the structure (or the lack of it), and more on the spiritual preparedness for ministry, which is the calling of all Friends.



*Will Quaker worship have a transforming impact on those who gather for spiritual nurture and empowerment?*

Without vital worship there can be no vital ministry. In many programmed meetings Quaker pastors are taking the initiative to give priority to a time of open worship in which the living Voice of Christ can be heard and obeyed. And within many unprogrammed meetings Friends continue to discover that the silence is alive because of the One who meets the worshiper in the gathered meeting. As Friends continue to combine the disciplines of personal prayer and corporate worship, lives will indeed be transformed in a way that makes a difference in the world.



*Will Quaker testimonies address relevant issues in a way that furthers the cause and love of Christ in the world?*

While Quaker testimonies emerged out of the awareness of specific ills within society, attentiveness to Christ's Spirit may not only reinforce longstanding concerns, but it may also raise Friends consciousness of new issues needing to be addressed. Violence and injury can never be considered Christlike, nor can profitability ever justify the exploitation of others; honesty and simplicity can never be replaced by compromising speech or lifestyles; and being aware of the intrinsic worth of every person cannot let us remain complacent when the human rights of children, women, ethnic groups, the elderly, or any other person created in God's image are violated. The most difficult aspect of testimonies is knowing when to modify or discontinue them. Yet, those whose eyes are opened by the spiritual needs around them will recognize both the dawn and the dusk of the particular expression of a testimony.



*Will Friends be able to make Christ real in a way that transforms the reality of this world as well as that of the world to come?*

The penetrating vision of Quakerism has long been that Christ, the Divine Shepherd, seeks to gather His sheep

from folds around the world. Therefore, Friends have sensed a calling to add "light" to people's awareness of God—be it blazing as a noontide ray of the sun or faint as a flickering candle. Friends have been called to communicate to all people that there is One, even Christ Jesus, who can speak to the needs of a hurting world. Just as calling oneself a "Christian" does not necessarily make one a true follower of Christ (in fact, many un-Christlike things have been done in Christ's name), so many who seek to be followers of the Eternal Christ need to be informed about the saving mission of Jesus. Therefore, when Friends witness to the transforming power of the Gospel, those who hear are encountered by a friend rather than a stranger. True love for one's neighbor cannot be satisfactorily expressed without addressing both the temporal and eternal needs of the individual with the transforming love of Christ.



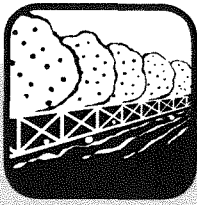
*Will Friends be able to live under the leadership of the Eternal Christ in a way that brings order out of chaos, love out of indifference, and unity out of conflict?*

Under the leadership of Christ differences of opinion can be distinguished from matters of conscience. Friends can be led in unity as human differences are submitted in deference to Christ's leading through the spiritual sense of the gathered meeting. Also, with Christ as leader, Friends can develop a healthier appreciation for the fact that no one person has access to the totality of God's truth. Rather, the contribution of every believer is needed for the gathered meeting to sense the fullness of Christ's leading. Therefore, Friends can rely on Christ's active leadership as it is experienced individually and corporately. When this happens, Friends regain a sense of spiritual adventure. No longer is Quakerism a thing of the past. Rather, it becomes a forward-moving force that is called to further and embody the transforming and healing ministry of Christ in the world.

Friends do indeed have a rich heritage, and from it contemporary Quakers and others can learn a great deal. The true value of any heritage, however, lies not in its ability to induce a nostalgic reflection over the past, but in its ability to produce a redemptive difference in the present and the future. As Friends address these and other questions for a forward-looking people, new possibilities begin to emerge. Not only is the Quaker heritage more deeply appreciated, but it becomes a vital source of renewal. It becomes an ongoing heritage. **EF**



*Paul Anderson is presently doing graduate level study at the University of Glasgow in Scotland. He is a graduate of Malone College and Earlham School of Religion and has been a pastor in Northwest Yearly Meeting. This article is an excerpt from the epilogue of the recently released new edition of The Rich Heritage of Quakerism by Walter R. Williams.*



## NORTHWEST YEARLY MEETING

### Volunteers on Wheels

"Have RV . . . will Travel and Help." This theme characterizes the spirit of Volunteers On Wheels (VOW), a group of retired and semiretired people who enjoy serving the Lord as VOW volunteers. As a young organization, VOW has primarily provided assistance to churches, schools, and camps within Northwest Yearly Meeting of Friends.

Building construction has been the major activity of VOW, but other kinds of assistance have been offered as well. All types of workers are involved since the needs are varied in God's vineyard. VOW



VOW volunteers help build a sidewalk at George Fox College.



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volunteers have combined their efforts and made use of their wide range of skills on projects such as new additions to church buildings, or cement sidewalks and new curtains for dormitory windows at George Fox College, Newberg, Oregon. A broad variety of needs on our campgrounds have allowed VOWers to work and give witness for the Lord.

The old adage "All work and no play makes Jack a dull boy" can also refer to VOW. The opportunities for fellowship, corporate prayer, and Christian witness on the job site, as well as at our VOW rendezvous, offer many blessings to our VOW members.

If you (couple or individual) have a self-contained RV that will permit you to go for a week or two on a VOW project or join in on the fellowship of a VOW rendezvous, you are encouraged to contact Volunteers on Wheels, P.O. Box 190, Newberg, OR 97132 for a membership application form or for VOW information.

### October Receives Stewardship Focus

We are in the process of changing the financial year from fiscal to calendar year. In order to promote the programs financed by the Great Commission Program Budget, a video and several written brochures are being prepared to communicate ministries of Northwest Yearly Meeting. In October trained consultants will visit each church in the Yearly Meeting, meeting with the stewards, pastors, and administrative committee to answer questions and present the ministries in detail.

### Pastors and Spouses Luncheons

General Superintendent Howard and Bethlin Harmon and Assis-

tant Superintendent Retha McCutchen will be hosting luncheons throughout Northwest Yearly Meeting during September and October, expressing appreciation of the Yearly Meeting for the sacrificial service of our pastors. A luncheon will be held in each Area, followed by a personal conference with each pastor.



## ROCKY MT. YEARLY MEETING

### Denver Friends Adds Staff

DENVER, COLORADO—First Denver Friends has hired two part-time staffers to meet specific needs in the Body.

Jay Hallowell became the church's evangelism coordinator at the end of August, and David Williams is the new youth minister.

Hallowell is completing a degree program at Denver Seminary. He worked nine years on InterVarsity staff in Kansas, the Philippines, and Denver and has extensive experience working one-on-one in the area of evangelism and training students.

Williams comes to First Denver Friends from Dueber United Methodist Church in Canton, Ohio, where he was youth minister for three years. He will coordinate and work with the church's youth program.

Williams, his wife, Carol, and two children arrived in Denver at the end of July, assuming their duties in early August.

### RMYM Briefs

COLORADO SPRINGS, COLORADO—Darlene Sue Rea, daughter of RMYM Superintendent Jack Rea, was a short-term missions worker in Taiwan and Hong Kong for nine weeks in the summer. She was appointed by the EFC-ER Missions Board in the spring. Missions experience is not new to Darlene, whose parents once served as missionaries in Taiwan.

QUAKER RIDGE CAMP—Lowell Weinacht, director of RMYM youth camps, reported 153 juniors through senior highs attended summer camps at Quaker Ridge last summer. The junior camp was most heavily attended, with 63 campers.

"Servanthood" was the theme of the senior high sessions. Bill Pruitt, pastor at Northwest Friends in Arvada, Colorado, spoke and provided music leadership. At the junior camp, Faye Pruitt and her puppet friend Willy brought messages on the life of David in the Old Testament. Merle Clowe, pastor of the Pueblo, Colorado, meeting, used dialogues with God to teach junior highs about how God speaks to us.

Weinacht reported that 18 counselors served at the camps. Nurses at the sessions this year were Connie Patton, Sharon Jones, and Helen Henley.

WOODLAND PARK, COLORADO—Robert Sander is new pastor of Woodland Park Friends. He succeeds Larry Kinser. Woodland Park church members held a food drive to fill the pantry for the Sander family. In addition, bake and yard sales helped pay for moving expenses.

ALBUQUERQUE, NEW MEXICO—Albuquerque Friends and Sandia Brethren in Christ and Mennonite Church continue to

## Heritage to save . . . future to serve

Eastern Region anniversary concert  
features 144 young people from 60 churches.

jointly publish "La Mesa Together." The newspaper is sent quarterly to 2,000 homes in the neighborhood around the churches. Albuquerque Friends planned a family retreat September 4-6 at a YWCA camp in the Sandia Mountains.

### Myers Set As Conference Speaker

Marjorie Myers will speak at the 14th annual RMYM Friends Women Retreat September 25-27 on the topic of Christian Discipline. The sessions are planned for Glen Eyrie, the Navigators' conference center near Colorado Springs.

The weekend will include a workshop by Chaplain Gary Macy on the disciplines for Christian marriage titled, "Submission or Serfdom." Joerma Krieger of Denver Friends will lead a workshop on outstanding Friends women and explore the pressures these women faced as they responded to God's call on their lives.

The cost of the retreat is \$110, with a limit of 90 registrations.

The annual RMYM Men's retreat is planned October 9-11 at Quaker Ridge Camp. Chaplain Macy will lead singing and Roy Clark is scheduled as the main speaker. Part of the weekend will include a panel of anonymous wives who will discuss the secrets of a successful marriage. For more information about the weekend, contact your local pastor, or Arden Kinser at First Friends Church, 2748 E. Pikes Peak Ave., Colorado Springs, CO 80909; (303) 635-4011.

### RMYM Prayer Opportunities

1. Ask the Lord to lead the right man to be the next pastor at the Benkelman, Nebraska, meeting.

2. Pray that the new believers from the July Billy

Graham Crusade in Denver and the Rocky Mountain region will become fervent in their faith.

3. What secret sin would God like to cleanse in your life? Ask Him now to reveal that area and to begin that work now.



### Eastern Region Friends Celebrate 175th Anniversary

The 1987 yearly meeting sessions of EFC-ER held August 1-6 in Canton, Ohio, were days of special celebration as Friends observed the 175th anniversary of the founding of Ohio Yearly Meeting in 1812 near Mt. Pleasant, Ohio.

Through gifted speakers, music, drama, historical displays, and special presentations, the Anniversary Committee provided six full days of activities for record crowds.

To commemorate the occasion, the Publications Board presented the new edited reprint of *The Rich Heritage of Quakerism* by Walter R. Williams, and the Anniversary Committee published the *175th Anniversary Book*, both of which are available at Friends Book Store. In addition, a 16-minute videotape on the theme "A Heritage to Save . . . A Future to Serve" is provided.

On Sunday, August 2, a crowd of 2,000 attended the anniversary concert featuring 144 young Friends from 60 churches. The choir performed "We Are the Church" under



codirectors Phil DiSabatino and David Conant.

David LeShana, president of Seattle Pacific University and formerly of George Fox College, was guest speaker. His messages centered on the theme "Being a Witness in Our Time." In his initial address, he urged Eastern Region Friends "to raise your Ebenezer during this 175th anniversary year along with Samuel, recognizing 'Thus far the Lord has helped us.' " He named four options in considering our Quaker heritage: (1) Forget the past; (2) Deny it; (3) Idolize it; or the best choice, (4) Learn from the past.

On Wednesday night four ministers were recorded—David Rough, East Richland; Ted Barnes, Broadview Heights; Tim Kelley, Orange Road; and William Lawson, New Point. Four retiring pastors were honored: Edwin Lockwood, Byrd Puffenbarger, C. T. Mangrum, and Rendel Cosand.

At the closing service Thursday night, Jerry R. Kirk, copastor of College Hill Presbyterian Church in Cincinnati, expressed his concerns as president of the National Coalition Against Pornography.

At the five banquets held on Saturday night, Denny and Sue Anderson spoke at the men's and women's banquets; Isaac Air Freight performed for youth; Stan Anderson was singles' speaker; and Nola Smith entertained the children at the pizza party.

Four performances of "Quakers Slept Here," an original drama written by Alan Hedges, Malone drama professor, were given by 14 talented actors. Each evening the audiences were intrigued to

hear George Fox, Joseph John Gurney, Mary Dyer, John Woolman, and others step out of Quaker history to share their life purpose.

A unique feature of the week was the posing for the Anniversary photograph, prints of which are available in the YM Office. The Publications Board introduced the first in the Deeper Life Series entitled "A History of the Doctrine of Sanctification Among Evangelical Friends from George Fox to the Present Time" by Philip Taylor. Copies may be purchased from Friends Book Store (\$4.50).

Presiding Clerk Ron Johnson and Recording Clerk Dale Chryst helped Friends expedite business items on a crowded agenda. The afternoon of Tuesday, August 4, was set aside for two workshop sessions, with 23 offered to choose from.

Howard and Mary Evelyn Moore, missionaries to Taiwan on furlough, brought greetings from Taiwan Yearly Meeting and gave an encouraging report "from Taiwan Friends, our partners in the Gospel."

The following items of business were approved by the delegates:

- Charity Friends Church, Kennesaw, Georgia, was recognized as a full church.

- It was recommended to continue with the Area Superintendent system with yearly reports to monitor growth.

- The matter of hiring a youth director will wait another year as the Executive Board studies the possibility and makes further recommendation.

- The Missionary Outreach Budget for 1988 was approved, totaling one million dollars. The



Apportionment Budget for '88 will be \$325,631, which amounts to \$38 per member.

- The E. P. & E. Board recommended a two-committee "division of labor" with the Church & Pastoral Care Committee helping established churches and the Church Planting & Growth Committee assigned to help start new churches. Approved.

- On the question of whether to record divorcees as ministers, the presiding clerk, after hearing the discussion, made the decision to table the recommendation since no candidate presently being considered by the Ministerial Accreditation Board is affected by the recommendation.

The dates for 1988 Yearly Meeting will be August 6-11.

—Lucy Anderson

### **Mt. Pleasant Hosts Historic Meeting of Friends**

On Sunday afternoon, August 9, Friends gathered in a joint worship service marking the 175th anniversary of Ohio Yearly Meeting of Friends. An estimated crowd of 600 met in the old Yearly Meeting House with representatives present from both Ohio Yearly Meeting Conservative (Barnesville) and Evangelical Friends Church—Eastern Region (Canton).

This was the second meeting in recent years when Friends from varied branches of Quakerdom joined together at Mt. Pleasant, the first being the 1978 Pilgrimage that D. Elton Trueblood initiated.

The year 1987 marks the 175th anniversary of the establishing of Ohio Yearly Meeting at Short Creek, near Mt. Pleasant, in 1812 by Baltimore Yearly Meeting. In 1854 the separation occurred between followers of Joseph John Gurney and John Wilbur, which was largely due to disagreement over the pastoral system among Friends.

Robert Hess, EFC—ER superintendent, welcomed Friends on the historic occasion of celebrating 175 years of God's faithfulness working in and through Ohio Quakers.

An unprogrammed worship time followed with open sharing, exhortation, testimony, Scripture reading, and prayer.

Those sitting on the "facing bench" included William Taber, Florence Sidwell, David Nagle, Richard Hall, Ronald Johnson, Bruce Burch, Duane Comfort, Anna Cobbs, Marjorie Landwert, Lucy Anderson, and Robert Hess.

Adrian Halverstadt, local Friends pastor, invited the congregation to the reception

immediately following the service. After singing "Blest Be the Tie That Binds," Friends enjoyed food and fellowship together in a fitting climax to an eventful gathering of Gurneyites and Wilburites at the site of Ohio Yearly Meeting's founding.



### **MID-AMERICA YEARLY MEETING**

### **Mid-America Yearly Meeting Focuses on Holy Obedience**

The 116th annual sessions of Mid-America Yearly Meeting convened during typical August weather on the campus of Friends University. The theme was "Holy Obedience to Spiritual Guidance." The speaker was Billy Britt, general superintendent of North Carolina Yearly Meeting. Using Luke 15, he compared the energy that one often expends in looking for lost coins or lost sheep, and compared it with the seeking of lost boys and girls and men and women.

The need to commit to reach the lost pervaded the business session, and one highlight was the preliminary restructuring of our Foreign Missions and Home Missions into a new Missions and Extension Board. Although the restructuring will not be finalized until the 1988 sessions, approval was given for its combined budget to go into effect January 1.

Superintendent Maurice Roberts pointed out that ministry cannot be constructed or manufactured. It is conceived,

birthed by vision and calling. Because of the conception of a vision for a specific ministry, it then becomes necessary to structure a program from which the ministry can function. We must not allow ourselves to be caught up in organization details, but to focus on the ministry. Ministry is conceived; programs are constructed.

In addition to the new Hispanic ministry in Wichita, which began in early 1987, another Hispanic endeavor is scheduled to begin later this year in Houston. The Yearly Meeting is also looking into the best way to assimilate a relatively new Black inner-city ministry in Houston.

At least six churches are scheduling telemarketing efforts this fall as a way to gather a large crowd of people for worship on November 8, which is being designated as Celebration Sunday. This is under the direction of Randy Littlefield, whom the Yearly Meeting has employed as Director of Church Growth. He recently moved his family to Friendswood in order to give leadership to the many new growth opportunities in South Texas.

Royce Frazier, superintendent of youth, was named to direct the continuing development of Camp Quaker Haven. He will devote half time to each of these responsibilities—youth ministries and camping—and additional help will be provided for the respective ministry efforts.

The church at Great Bend, Kansas, which was temporarily closed, has been reopened under the new name of Harvest View Friends Church. The new pastors are Larry and Teresa Trezise, and telemarketing will be used to reach out to this community.

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Marilynn Ham

A new workshop concept was introduced by the Christian Education Division. The Children's Yearly Meeting was the laboratory for Sunday school teachers as an experiment station for using new methods and materials. After the teaching time, small groups then evaluated their experiences and discussed how to make them applicable to the situation in their home churches. Other workshops touched on world missions, church growth, sanctity of life, the farm crisis, devotional life, and techniques in writing.

We look forward to next year's sessions, which will conclude with a combined Sunday worship service. Richard Halverson, chaplain of the United States Senate, will be our speaker.

—Maurice A. Roberts  
General Superintendent

## Area Meetings

The summer Wichita Area rally was held at Camp Quaker Haven near Arkansas City, Kansas. The afternoon was spent swimming and relaxing. After a picnic supper, Aaron and Laura Fowler had charge of the vesper service.

The Haviland Church hosted the Haviland Area rally. After a time for singing, the James Dobson film *A Winnable War* was shown. A sandwich supper was served. Dr. Howard Macy, professor of Bible and religion of Friends University, was the evening speaker.

The Northeast Area churches met at Emporia Friends. Workshops on family life, stewardship, farm crises were held in the afternoon. The singing group "Harvest" from Friends University held the evening service.

## Iglesia Amigos

Pastor Martinez reports that the attendance is averaging

about 20 people in the Sunday services at Iglesia Amigos in Wichita. A very successful Bible school was held with children from Hispanic and Indo-Chinese, as well as American background.

## OUR FRIENDS COLLEGES

### Engineering Major Added at George Fox College

Beginning this fall George Fox College, Newberg, Oregon, will offer a major in engineering in cooperation with the University of Portland. The new five-year program will include three years on the GFC campus and two years in Portland, leading to two degrees: a bachelor's degree in applied sciences from George Fox and an engineering degree in one of five areas from the University of Portland's Multnomah School of Engineering.

It is the first cooperative engineering program at the University of Portland and the first time George Fox has offered a major in engineering.

The new degree program will add five new courses, and the present GFC physics faculty will be increased from one-third load to a two-thirds to full-time person beginning this fall. Some additional physics/electronics equipment will be purchased.

Addition of the major, the 27th at George Fox, is seen as a way of responding to a popular major; with some estimates engineering is the top choice for high school males. It has been estimated as many as 37 percent indicate it is one of their major choices.

### Malone College Offers Outreach Artists

Malone College, Canton, Ohio, announces four outreach artist groups available for performances during the 1987-88 school year.

"Potter's Clay" is a contemporary vocal group made up of three women and two men. The group tours throughout the summer and school year visiting churches and youth camps across the midwestern states.

"Mighty Voices of Praise" is an all-male quartet performing traditional gospel as well as contemporary Christian music.

"Chancel Players" is a drama group involving two men and four women. They perform a variety of original dramatic presentations based upon biblical stories and concepts.

Jane Mitchell is a soprano soloist singing traditional and contemporary music. Jane is a graduate of Malone and an original member of Potter's Clay.

All groups are available for fall and spring programs.

### Conferences, Degrees

Dr. Jo Lewis, Friends Bible College English professor, attended the G. K. Chesterton/C. S. Lewis International Conference in Seattle this past summer. Chesterton and Lewis were the foremost Christian apologists of the century—Chesterton for the Catholic and Lewis for the Protestant point of view.

Dr. Lewis was asked to serve on a panel critiquing the film *C. S. Lewis Shadowland*, a biographical film shown on nationwide television.

\* \* \*

FBC professors Bob and Marilyn Ham attended the 13th Annual Christian Artists' Music Seminar in Estes Park, Colorado, August 2-9. Bob was a registrant in the Music



Leadership Conference, and Marilyn performed, placing second in the National Talent Competition for piano artists.

In June, Lillenas Publishing Company released Marilyn's second book of advanced sacred piano arrangements titled *Timeless Tribute*. Her first book, *Ivory Exaltation*, is their best-selling book of that type.

\* \* \*

Friends Bible College faculty working on higher degrees during the summer break were Registrar Glenn Leppert, Master's Degree Program for In-service Professionals, Ft. Hays State University; Gary Wright, Master's Degree in Missiology, Trinity Evangelical Divinity School; Paul Romoser and Royce Frazier, Master's Degrees in Youth Ministries, Institute of Youth Ministries through Fuller Theological Seminary.

### Friends University Offers Degree Completion Program in Liberal

Dr. Richard Felix, president of Friends University, Wichita, Kansas, and Dr. Ted Wischropp, president of Seward County Community College in Liberal, have announced an expansion of the Human Resources Management degree completion program. Classes will be held on the Seward County Community College campus and taught by Friends University instructors.

The degree completion program has been highly successful

## New churches reaching the unchurched

in Wichita and Hutchinson, with more than 300 students enrolled since the program's inception in March 1985.

The Human Resources Management degree completion program is designed for persons who have had some college work, but have not completed their bachelor's degree. Working adults with an associate degree or a minimum of 62 semester hours of college may enroll in the program.

### OUR WORLDWIDE CHURCH FAMILY

#### 'Easter 100' Strategy Builds New CMA Churches

*Nyack, New York*—"Easter 100," an ambitious plan by the Christian and Missionary Alliance (CMA) to start 100 new churches on Easter Sunday, still looks like a success four months later, according to denomination officials.

On Easter Sunday, April 19, 1987, more than 10,500, mostly newcomers to the CMA, attended new "Easter 100" extension churches and other established churches that used the "Easter 100" evangelism strategy. New churches holding their first services on Easter numbered 101, with congregations averaging 88 and ranging from a 21-person congregation in Blackfoot, Idaho, to a 302-person body in Keizer, Oregon.

More than 300 conversions were reported in "Easter 100" churches in their first Sunday, and follow-up study shows a high percentage of unchurched people being reached by the new churches—higher than 80 percent in many.

Organized prayer in established CMA churches and hand-addressed letters of invitation were among the strategies used to build the new "Easter 100" churches.

—E.P. News Service

#### Christians, Inmates Team to Aid Troubled Teens

*Wallkill, New York*—For the past six months inmates at one of New York state's major maximum security facilities have been laboring in a small print shop, producing a handbook on teenage problems. Edited by the Hutterian Brethren, the handbook is called *A Straight Word to Kids and Parents*.

Jeff Rubin, volunteer services supervisor for the Shawangunk Correctional Facility in Wallkill, heard of the Hutterian project in 1986 and offered the prison's print shop for the job of printing 10,000 copies of the booklet. "I saw in that project a unique opportunity to link useful, creative employment with honest restitution to society," explained Rubin.

The finished booklet addresses problems such as substance abuse, teen pregnancy, abortion, sexuality, crime, and suicide. The book has been acclaimed by Loren Cunningham, president of Youth With A Mission International (YWAM), for presenting "sound answers for serious problems." —E.P. News Service

#### Student Exchange Program Provides Mission Opportunity

*Olympia, Washington*—Although only a few Christian families in America are able to train and travel as foreign missionaries, a secular organization is letting U.S. Christians bring the world to them. American Academic Youth Exchange (AAYE) is welcoming exchange students and host

families of all faiths, and several of the organization's leaders have shown an interest in locating Christian host families.

Many of the 350,000 international students currently studying in America's high schools and colleges are future leaders in their home nations and will become cabinet ministers, executives, lawyers, generals, and other policymakers. Joel Scarborough, student placement coordinator for AAYE, calls the chance for Christian families in America to host visiting foreign students "one of the most significant missions opportunities of this century."

Scarborough explains, "If significant numbers of these students from Muslim, Hindu, Buddhist and communist nations were to make personal commitments to Christ as a result of their stay in Christian homes in this nation, they would obviously have a considerable impact on the world scene." —E.P. News Service

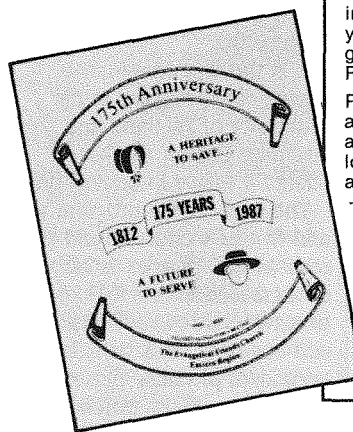
### OUR FRIENDS IN LOCAL CHURCHES

(Editor's note: With first mention of a church, the name of its pastor is noted in parentheses.)

#### Vacation Bible School

An ice cream social was held at **STAR**, Idaho (Don Brown), church on June 28 to set up tents and the marketplace for Vacation Bible School. VBS was held June 29, 30, and July 1. The children traveled back in time to Nazareth during the time of Christ and lived and ate with a Jewish family. They watched dramas including the Good Samaritan and the baptism of Jesus and visited the marketplace, where they made jewelry, baskets, pottery, scrolls, bricks, and musical instruments. Seventy children attended and counting workers and actors, around 100 people were involved in "Marketplace, 29 A.D."

**WEST PARK** Friends, Cleveland, Ohio (Chris Jackson), held



This book provides a volume of information and inspiration as 175 years of God's blessing upon Evangelical Friends Church—Eastern Region is reviewed.

Photos and histories of each board and organization of Eastern Region are presented along with a chronological listing of Quaker happenings and an index of Quaker leaders.

The ninety present churches are listed with a synopsis of their history, description of current ministries, and a listing of charter members and pastors. Photos of churches and current pastors are also included.

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## Summer includes VBS, camps, choirs

its VBS in June. The theme was "Welcome to the Sonshine Patch." The farm was the theme, and workers and teachers were encouraged to dress as farmers. Average attendance was 64 children.

**ALBUQUERQUE**, New Mexico, Friends (Terry Ash) had a one-day Vacation Bible School for children from kindergarten through fifth grade. The day included Bible lessons and a trip to Critter Country for games and crafts.

A special feature of **ALLIANCE** Friends, Ohio, VBS (Rick Sams) was a Country Fair Day on the Friday before VBS week. From 10:00 until noon there was singing, games, crafts, a story, refreshments, and a petting zoo. Don Murphy provided plane rides for VBS contest winners.

**CLEVELAND** Community Friends, Ohio (Rod Grafton), had their best VBS in years, with an average of 83 children, during June 22-26. The sum of \$216 was given for the Guatemala project. But the best part was that 45 children made decisions for Christ.

"Growing God's Way in the Sonshine Patch" was the theme for the VBS at **PROVIDENCE**, Virginia Beach, Virginia, Friends (Don Murray).

**WOODLAND**, Kamiah, Idaho (Wayne Piersall), VBS was held June 15-19 with Frank Engle and several youth from Boise assisting local leaders. Thirty some children attended.

**DAMASCUS**, Ohio (Larry Kinser), VBS was June 15-19 in the evening with the theme "The Family of God." Diane Bible was the guest missionary.

**LA JUNTA**, Colorado, Friends (Lyle Whiteman) had a Good News Club Monday mornings for grade school children, consisting of a Bible story, missionary story, singing, and a devotional message.

VBS was held at **CHARITY**, Kennesaw, Georgia, Friends (John Ryser) June 22-26. Children from grades K to 6 participated.

**URBANA**, Ohio, Friends (James Chess) had VBS June 15-19. Country crafts and puppets helped make it an exciting week.

The children changed into jeans, overalls, and straw hats at **NORTHRIDGE**, Wichita, Kansas (Duane Hansen), as they learned how to "Grow God's Way" in the "Sonshine Patch."

### Youth and Christian Education

The summer months have been full of excitement for the kids of **ALVA**, Oklahoma (John Penrose). Their activities have included a day at the Wichita zoo, a visit to the Alabaster Caverns, The Salt Plains, and the Omnisphere.

The Junior Choir of **CANTON**, Ohio, Friends (John Williams, Jr.) under the direction of Phil DiSabatino presented the musical *Beauty and the Feast*, the story of Esther, on June 7. The youth choir, the Master's Singers, presented the musical "Surrender," in which the teens wrote their own script for an evening service before beginning a summer tour of Pennsylvania and Rhode Island during July. **AKRON**, Ohio, Community Friends (John Glenn) was invited to join Canton for a potluck dinner and singing before listening to the musical.

**CANTON** Friends offered several day camps for various ages this summer. Phil DiSabatino held a "Music Workshop" for grades 3-6 for four mornings. Children were given their own recorders, taught how to play them, went on a field trip to see a pipe organ, and had special guest artists who explained their instru-

ments. Pastor John Williams held a "Pastor John's Kid's Kamp" for 5-6th graders. They studied the life of Christ. Stan Hinshaw, youth director, held two camps for the teens. One was a "work camp," where the teens stayed in the Family Center for four days and worked for those who had need of help around their homes. The other camp was a Discipleship/Camping trip in the spring.

The **STAR** youth sponsored a spaghetti feed to earn money to attend the volleyball tournament in Newberg, where they took third place.

The **LA JUNTA** Meeting sent four campers to Quaker Ridge. Their entire support was raised by special projects participated in by the youth and adults.

**HANOVER**, Mechanicsville, Virginia, Friends (George Robinson) selected Jeff Simmons as their new youth director. Currently Jeff attends the University of Richmond. Jeff and his wife, Pam, will be working as a team.

River rafting, Alpine sliding, and mountain climbing were some of the activities enjoyed by the youth at **BOOKER**, Texas, Friends (Francis Ross) at their week's retreat at Lake Valleceta in the Rockies of western Colorado.

### Outreach Through Service

From Happy Valley, Labrador, comes word that Sandra Parisho, an Idaho native and a member of **WHITNEY**, Boise, Idaho, Friends (Roger Watson) has been working with the Mennonite Central Committee as a volunteer working in Criminal Justice Administration.

A creative alternative to incarceration is especially needed in Labrador, writes Parisho, because offenders sentenced to jail are taken from their homes and sent to Happy Valley/Goose Bay Correctional Center, and the family suffers. The government has approved a new program, which would allow the offender to work in his own community by doing such work as shoveling snow, carrying water, and gathering wood for the elderly.

"Women at the Well" is the name for a new support group for women of **DEERFIELD**, Ohio, Friends (Wayne Evans). The group meets in an unstructured format once a month to share problems, prayer, crafts, parenting tips, fun, and food.

Sunday evening, July 12, **KLAMATH FALLS**, Oregon, Friends Church (Greg Lamm) sponsored an AIDS workshop. The workshop included a video presentation by the American



### A Theological Education With A Practical Difference

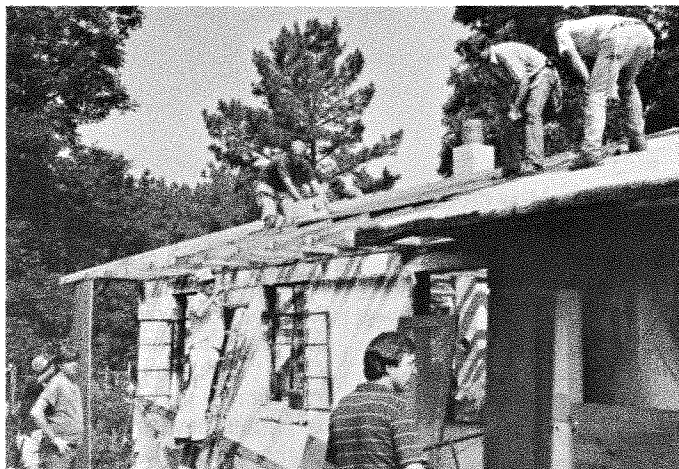
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People from Hanover Friends, Mechanicsville, Virginia, help rebuild a roof when fire damaged a home for the second time.



Red Cross, a speaker from the Klamath County Health Department, and nurses from the local meeting.

Ten men from **HANOVER** helped rebuild the roof of a home destroyed for the second time by fire. Other church members provided lunch for the laborers.

Friends Church Puppeteers from **FRIENDSWOOD**, Texas (Joe Roher), presented four plays at the Inner City VBS sponsored by Life Ministries Fellowship in Houston.

On June 6 the **STAR** church men enjoyed a breakfast together and then gave a half day of their time to help those with building projects, special projects and shut-ins who needed help.

Bill Williamson, local Friends Disaster Service coordinator of **ALLIANCE** Friends, directed the men of the church in putting on a new roof for an elderly lady.

### Family Life

At **PAONIA**, Colorado, Friends, on June 6 Pastor Eldon Cox and his wife, Gayle, celebrated their 25th anniversary as pastors in the Friends church.

**COLORADO SPRINGS** First Friends (Arden Kinser) presented the six-part film series by Gary Smalley, *Love Is a Decision*, last summer.

**FORT COLLINS**, Colorado (Lowell Weinacht), men and their sons went on a camping trip July 24-25.

### Spiritual Life and Growth

**FRIENDSWOOD** hosted the Community Men's Prayer Breakfast. The guest speaker was NASA Astronaut Charles F. Bolden, Jr.

The new **WEST END**, Richmond, Virginia, Friends Church (David Smith) has developed four Home Cell Groups to create intimacy and facilitate ministry.

**CHARITY** Friends held a seminar on "Christian Living in the Work World." Paul Ryser was the guest speaker for the three-day seminar.

### Missions

The Men in Missions group of **MT. PLEASANT**, Ohio, Friends (Adrian Halverstadt) hosted a banquet for the ladies of the church in May. In June the Rebecca Coleman Missionary Society hosted a banquet for the men.

April 3-5 was **STAR**'s Missions Conference Weekend with Gene and Betty Hockett (WGM), Barbara Morse (Wycliffe), and Ben Fitch, NWYM missionary. Our theme for the weekend was "Let the Whole World Know."

Two **STAR** youth, Brent Heaton and Eddie Nelson, went to Mexico in July for a short-term missions project.

Iris Murphy of **ALLIANCE** has been elected president of the EFA-WMF for the coming term. As such she has been asked to attend the conference in Guatemala in November. Curt Blasiman will spend two years in Mali, Africa, with the Peace Corps, after completing three months of language study.

### Church Building and Improvements

On July 5 **BENKELMAN** Friends had a mortgage-burning ceremony. The church held a farewell party for Bob and Carol Sander, who have pastored the church since the early 1970s.

**MT. PLEASANT** busily prepared for the 175th Anniversary Worship Service in the old Yearly Meeting House on Sunday, August 9. The parking lot between the church and the Yearly Meeting House was asphalted and lined. Flowers and shrubbery were planted around the church.

Sunday, May 31, the **KLAMATH FALLS** Friends Church celebrated its building dedication. Jack and Gerry Willcuts were present as well as 12 friends from **MEDFORD** (Paul Meier). Nearly 90 people attended.

The old parsonage next to **WEST PARK**, Cleveland, Ohio, Friends (Chris Jackson) has been torn down. An addition to the existing parking lot is being put on this site with space for 15-20 cars. The house next to the old parsonage was purchased as living quarters for the pastor's family.

### Other Important Events

The city of Urbana held a parade on Saturday, July 18. **URBANA** Friends entered a float depicting "Quakers—Friends Then and Now," honoring the 175th anniversary of Ohio Yearly Meeting, now EFC-ER. The float was divided into halves, one showing William Penn talking with the Indians, and the other showing contemporary Friends preparing to serve others through worship and study of God's Word. Teens distributed information about the church to bystanders.

The Springbrook Area Meeting was at the **OMAHA** Friends Church (Peter Schuler) July 26. In addition to the normal meetings and meal times, Marilyn Ham performed a sacred piano concert in the evening. Mrs. Ham is a professor of music at Friends Bible College.

Recognition was given to the mothers and fathers at **EAST GOSHEN**, Beloit, Ohio, Friends (Charles Bancroft) on their special Sundays in May and June. The special mother on Mother's Day was Edna Malmsberry, who is 96 years old.

All nonresident and former members of **NORTHBRANCH**, Burr Oak, Kansas, Friends (Lester Snyder) are invited to be present and participate as the church celebrates its centennial anniversary in October 1989. The church is attempting to contact all nonresident and former members for their picture and a brief recollection of their association with the church. They plan to print a memory book in the near future, so are asking that this be sent to them by November 1 of this year. Please contact Mrs. John Dillon, Route 1, Box 43, Burr Oak, KS 66936 for further details.

**PROVIDENCE** Friends has welcomed its new pastor, Don Murray, and wife, Charlann, and their three children, Alissa, Donnie, and Clifton. A special reception was held July 5 following the evening service.

The annual Mother-Daughter Banquet of **DAMASCUS** Friends had a program featuring wedding gowns dating from 1985 back to one worn by Lucinda Marie Frederick, great-grandmother of Donovan Winn and modeled by his wife, Marilyn Winn.

The Greenleaf Brass, musicians from **GREENLEAF**, presented a morning of instrumental and vocal music of

praise and worship on June 7 at **WOODLAND**.

September 13 a special service will be held at **SPRINGDALE**, Leavenworth, Kansas, Friends (Ray Fitch) to celebrate their 130th anniversary.

Erick Woods, an Asbury Seminary graduate, began his new duties as full-time assistant pastor at **WESTGATE**, Columbus, Ohio, Friends (Randy Neiswanger) July 1.

Friends University's "Harvest" singing group and the Friends Bible College "Singers" presented concerts at different Rocky Mountain Yearly Meeting churches in July and August, including **DENVER, ARVADA, COLORADO SPRINGS** in Colorado, and **BENKELMAN**, Nebraska.

A farewell reception was held at **DAMASCUS** Friends for Rendel and Mary Cosand as they left for retirement in South Carolina following nine months as interim minister. Larry Kinser, wife Mileta, and daughter Lacy, arrived July 1, 1987, to serve a three-year pastorate.

At **EMPIRE**, Vale, South Dakota, Friends (Lloyd Hinshaw) Adam and Kate Pauley celebrated their 50th wedding anniversary with a picnic July 7 in Sturgis, South Dakota.

## OUR RECORD OF FRIENDS

### Births

**AGRIESTI**—To Tony and Susie Agriesti, a daughter, Keri Nicole, June 23, 1987.

**ANDERSON**—To David and Candice Anderson, a daughter, Bethany Alice, June 11, 1987, Mt. Pleasant, Ohio.

**ATKINSON**—To Robert and Kathy Atkinson, a son, Jason Lee, April 7, 1987, West End Friends, Richmond, Virginia.

**BOWMAN**—To Scott and Heidi Bowman, a son, Seth Todd, May 30, 1987, Canton, Ohio.

**BUCHANAN**—To Keith and Wendi Buchanan, a daughter, Sara Brooke, March 2, 1987, Hanover Friends, Mechanicsville, Virginia.

**BUCK**—To Melissa Buck, a son, Phillip Gregory, April 2, 1987, Charity Friends, Kennesaw, Georgia.

**COMFORT**—To Mike and Deanne Comfort, a daughter, Alison Ruth, June 22, 1987, Newberg Friends, Oregon.

**DAVIES**—To Jeff and Marilyn Davies, a daughter, Kathryn Elizabeth, July 5, 1987, Canton, Ohio.

**FERRELL**—To Edward and Nancy Ferrell, a daughter, Cayla Irene, May 17, 1987, Hanover Friends, Mechanicsville, Virginia.

**FOOS**—A daughter, Amanda Joy, to Carl and Rhonda Foos, June 14, 1987, Rapid City, South Dakota.

**GEANER**—To Don and Chris Geaner, a daughter, Andrea Alyson, May 19, 1987, South Salem Friends, Oregon.

**GESNER**—To Greg and Marie Gesner, a daughter, Elizabeth Mae, May 20, 1987, South Salem Friends, Oregon.

**GRIMMS**—To Doug and Linda Grimms, a son, Jordan Douglas, February 28, 1987, South Salem Friends, Oregon.

**HAUETER**—To Bob and Denise Haueter, a daughter, Kayla Michelle, Salem First, Ohio.

**HARTLING**—A son, Daniel Scott, to Pat and Becky Hartling, June 18, 1987, Colorado Springs, Colorado.

**ICE**—To Don and Phyllis Ice, a son, David Lee, May 9, 1987, Charity Friends, Kennesaw, Georgia.

**JACKSON**—To Bill and Diane Jackson, a daughter, Odessa Michele, May 29, 1987, East Goshen Friends, Beloit, Ohio.

**KARPER**—A daughter, Haley Elizabeth, to Kent and Jessie Karper, May 9, 1987, Colorado Springs, Colorado.

**KILPATRICK**—To Bill and Penny Kilpatrick, a son, Kyle James, April 2, 1987, Providence Friends, Virginia Beach, Virginia.

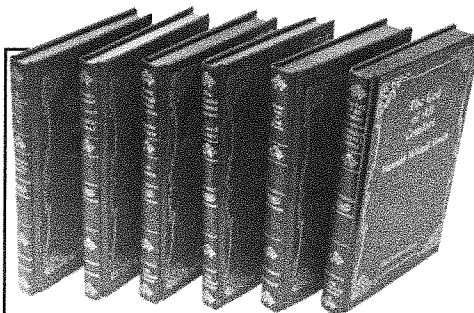
**KRIZON**—To Dave and Connie Krizon, a daughter, Alissa Marie, June 4, 1987, Damascus, Ohio.

**LAMM**—To Douglas and Karen Lamm, a son, Joel Philip, November 17, 1986, Payette, Idaho.

**LOFGREN**—To Ed and Marlene Lofgren, a son, Andrew Dillon, June 7, 1987, Haviland, Kansas.

**MANDEL**—To Bob and Annette Mandel, a son, Timothy Charles, July 2, 1987, Hillsboro Friends, Oregon.

**MANN**—To Joel and Donna Mann, a daughter, Noelle Marie, July 1, 1987, Lynwood Friends, Portland, Oregon.



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**MILLER**—To David and Sarah Miller, a daughter, Katie Ruth, July 9, 1987, Noorvick, Alaska.

**MORROW**—To Dave and Lynne Morrow, a daughter, Elizabeth Louise, June 7, 1987, Hanover Friends, Mechanicsville, Virginia.

**MURPHY**—To Dan and Becky Murphy, twins—a son Sean Patrick and a daughter Katlyn Ann—July 6, 1987, South Salem Friends, Oregon.

**NASH**—To Rodney and Donna Nash, a daughter, Heather Diane, April 9, 1987, Hanover Friends, Mechanicsville, Virginia.

**O'GRADY**—To Steve and Audrey O'Grady, a son, Steven Joseph, May 27, 1987, Providence Friends, Virginia Beach, Virginia.

**PARSONS**—To Dave and Peggy Parsons, a daughter, Laura Joy, June 3, 1986, South Salem Friends, Oregon.

**REYNOLDS**—To Mark and Mary Reynolds, a daughter, Melissa Nicole, May 18, 1987, Canton, Ohio.

**ROCHO**—A daughter, Rachel Faith, to Ron and Cathy Rocho, May 30, 1987, Colorado Springs, Colorado.

**SALING**—To Chris and Becky Saling, a son, Christopher Allen, May 1987, West End Friends, Richmond, Virginia.

**SCHULER**—To Ken and Willa Schuler, by adoption, a son, Brandon Allen, June 5, 1987 (born December 16, 1983), Haviland, Kansas.

**SLEEMAN**—To Scott and Becky Sleeman, a son, Derek, October 26, 1985, South Salem Friends, Oregon.

**SMITH**—To Byron and Carey Smith, a daughter, Carley Rae, October 5, 1985, and a son, Brandon Leroy, February 27, 1987, South Salem Friends, Oregon.

**SMITH**—To David and Jill Smith, a daughter, Ashleigh Brooke, May 28, 1987, West End Friends, Richmond, Virginia.

## City friends help country friends

SMITH—To Sara Smith, a foster son, Willie, June 6, 1986, South Salem Friends, Oregon.

STEER—To Gary and Jeanette Steer, a daughter, Stacy Elizabeth, June 9, 1987, Damascus, Ohio.

STOFFER—To Jim and Brenda Stoffer, a son, Joseph Leland, May 17, 1987, Canton, Ohio.

THOMAS—To Lyndon and Barb Thomas, a son, Richard Lyndon, June 5, 1987, Canton, Ohio.

TUCKER—To Tim and Deanna Tucker, a son, Brent Michael, June 5, 1987, Canton, Ohio.

UNSWORTH—To Jana Unsworth, a daughter, Jaime, January 11, 1987, Providence Friends, Virginia Beach, Virginia.

WARRICK—To Dave and Micki Warrick, a daughter, Stephani, November 6, 1986.

WEST—To Julene West, a daughter, Maria Alicia, July 12, 1986, South Salem Friends, Oregon.

ZEBART—To Norman and Elaine Zebart, a son, Benjamin, September 7, 1986, South Salem Friends, Oregon.

### Marriages

BARD—WHEELOCK. Esther Bard and Lee Wheelock, June 27, 1987, Westgate Friends, Columbus, Ohio.

BURRIS—HADLEY. Angel Burris and Charles Hadley, June 20, 1987, Star Friends, Idaho.

CARANICA—COMFORT. Nicole Caranica and Dennis Comfort, July 19, 1987, Newberg Friends, Oregon.

COX—ICE. Cindy Cox and Ron Ice, May 24, 1987, Charity Friends, Kennesaw, Georgia.

DANIELS—COLLINS. Beth Daniels and John Collins, May 23, 1987, Canton, Ohio.

DEAN—HOUSEHOLDER. Robin Elaine Dean and Paul Frank Householder, May 30, 1987.

DORNEKER—BECK. Audrey Marie Dorneker and Bryan Mitchell Beck, May 23, 1987, Canton, Ohio.

FRAKES—SANCHEZ. Cassandra Frakes and Fred Sanchez, May 16, 1987, Denver, Colorado.

LEWIS—OLIVER. Marge Lewis and John Oliver, Sr., May 16, 1987, Canton, Ohio.

McCLUSKEY—REIFER. Kelly McCluskey and Mark Reifer, June 13, 1987, Canton, Ohio.

MORRISON—CURETON. Sandy Morrison and Bruce Cureton, May 27, 1987, Canton, Ohio.

MOUNTFORD—ROSHONG. Janelle Mountford and Ed Roshong, May 23, 1987, Canton, Ohio.

RUPP—KROPP. Sharon Rupp and Kevin Kropp, June 27, 1987, Salida, Colorado.

SCHROEDER—YERON. Tracy Schroeder and Hugh Yeron, July 4, 1987, Paonia, Colorado.

SOMMERS—THORNBURG. Heidi Marie Sommers and Mark Allen Thornburg, July 18, 1987, Hutchinson Friends, Kansas.

YOUNG—BECK. Julie Young and Steve Beck, June 13, 1987, Salem First, Ohio.

ZEPERNICK—MITCHEL. Rhonda Zepernick and Dan Mitchell, July 18, 1987, Alliance, Ohio.

### Deaths

ARNETT—David Arnett, 66, July 4, 1987, South Salem Friends, Oregon.

BARDLEY—Eugene Bardley, 80, June 15, 1987, Entiat Friends, Washington.

BARNETT—Alice Barnett, 72, June 30, 1987, South Salem Friends, Oregon.

BROOKS—Christian Brooks, May 23, 1987, Hanover Friends, Mechanicsville, Virginia.

COOK—Clarence Cook, July 17, 1987, Windsor, Colorado.

CRAVEN—Charline T. Craven, 84, July 21, 1987, Newberg Friends, Oregon.

DEAN—Kathryn Dean, June 2, 1987, East Goshen Friends, Beloit, Ohio.

DeVAUL—Marie DeVaul, 76, July 3, 1987, South Salem Friends, Oregon.

DILLON—Orval Delbert Dillon, 77, July 12, 1987, Providence Friends, Virginia Beach, Virginia.

FERGUSON—Charles Ferguson, June 17, 1987, Haviland Friends, Kansas.

HOLZWORTH—Otto Holzworth, July 7, 1987, Portland, Oregon.

HUGHES—Edna Hughes, July 7, 1987, Paonia, Colorado.

LEE—Bricely Lee, 91, June 25, 1987, East Goshen Friends, Beloit, Ohio.

LEWIS—Joyce Perisho Lewis, 63, June 14, 1987, Central Point, Oregon.

MADDEN—Roy Madden, July 3, 1987, University Friends, Wichita, Kansas.

MANDEL—Timothy Charles Mandel, 16 days, July 18, 1987, Hillsboro Friends, Oregon.

MARTIN—Ruby Martin, 75, July 8, 1987, Spokane, Washington.

MYERS—Mildred Myers, 73, December 26, 1986, South Salem Friends, Oregon.

ROBERTSON—Ola Robertson, 96, January 15, 1987, South Salem Friends, Oregon.

SMITH—Byron Smith, 101, June 16, 1987, Salem, Ohio.

STEWART—Pearl Stewart, June 4, 1987, Salem First, Ohio.

### OUR WIDER FAMILY OF FRIENDS

### Peace Theology

What is the basis for the peace witness of Friends? What is its future?

On June 19-22, over 50 concerned Friends, Mennonites, and others gathered in Greensboro, North Carolina, to consider "Justice and Peace: Their Theological Basis" in Quaker faith and practice. The conference was organized by the Quaker Theological Discussion Group and featured presentations by four Friends.

John Punshon, Quaker Studies Tutor at Woodbrooke in England, emphasized the spiritual attitude of meekness in "The Priority of Peace in Quaker Moral Theology."

T. Vail Palmer, of Reedwood Friends Church, Portland, Oregon, treated the issues of holy war in "Biblical and Historical

### Roots of the Quaker Peace Testimony"

Lonnie Valentine, a graduate student in theology at Emory University, addressed modern critiques of pacifism in "Power in Pacifism: A Response to Reinhold Niebuhr." Lon Fendall, from the Center for Peace Learning at George Fox College, gave a vivid account of the spiritual breakthroughs of Christian pacifists in the recent Philippine revolution in "A Front-Lines Theology of Peace."

### Loan Fund Established to Assist Quaker Farmers

A monthly meeting of Philadelphia Yearly Meeting has made \$200,000 available on a one-year trial basis to start a revolving loan fund for Quaker farmers in distress during the present farm crisis. A special committee of Nebraska Yearly Meeting will administer the fund, which will offer low-interest production loans to Quaker farmers in Iowa Yearly Meeting (FUM), Iowa Yearly Meeting (C), Mid-America Yearly Meeting, and Nebraska Yearly Meeting. Friends wishing to add to the loan fund or to participate in the program should be in touch with Weston Webb, 53 Kuesters Lake, Grand Island, NE 68826.

### Fourth National Ministers Conference

Plans are being made for the fourth Ministers Conference sponsored by Evangelical Friends Alliance and Friends United Meeting. Proposed dates for the conference are September 28-October 2, 1989. Location has not been selected.

Chairman for the planning committee is T. Eugene Coffin, P.O. Box 121, Desert Hot Springs, California 92240. Conference manager Tom Klaus can be contacted at P.O. Box 703, Oskaloosa, Iowa 52577.

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## Indonesia is new mission for California Friends

Bill Allan

### Friends Ministries to Families Moves

Friends Ministries to Families held its board meeting in Wichita on June 1-2 to plan its continuing ministries on behalf of local churches in the participating yearly meetings.

For the past year, Friends Ministries to Families was located in Greensboro, North Carolina, under the direction of Dr. Bob Medford. He recently resigned and the Board has approved the transfer of the FMF offices to Wichita. It was there that the nationwide Quaker ministry to families was initially conceived under the direction of Sheldon Louthan, who helped to establish the Friends Center on Family Living on the Friends University campus in 1976. During recent years, following Dr. Louthan's untimely death in 1983, the Center on Family Living has continued under the direction of Bill Allan, a professor and colleague of Dr. Louthan.

Bill Allan, a pastor of many years experience, has been contracted to serve as the consultant for Friends Ministries to Families. He will be working closely with an advisory committee from the Board. He is a faculty member at Friends University, and has taught in the area of family education and human services since 1980.

### Southwest Yearly Meeting Adopts New Mission Field

Southwest Yearly Meeting has hired Bill Hekman on a part-time basis as a missions consultant. Bill has been a missionary to Indonesia for 18 years, now working with Torchbearers. His job description with Southwest Yearly Meeting is to help open a new mission field in Indonesia and to plant a Friends church in cooperation with Inner City Ministries in Long Beach.

### FAHE Conference Addresses Vision and Practice

More than 90 people attended the eighth annual conference of the Friends Association for Higher Education, held June 26-30 at Whittier College in California.

Gilbert White, former president of Haverford College and geographer from the University of Colorado, gave the keynote address on the theme "Quaker Education: Vision and Practice."

Conference participants reported on several projects of interest to the broader Quaker community. Stephen Collett of the Quaker United Nations Office has facilitated the development of a draft set of queries for Quaker colleges, with specific queries addressed to the board of trustees, president and administrators, faculty, Quaker oversight body, and students. Nelson Bingham

of Earlham College has completed a survey of freshmen at several Quaker and non-Quaker colleges, to see if there are distinguishing characteristics. Copies of both the draft set of queries and the survey are available from the FAHE office at P.O. Box 18741, Greensboro, NC 27419.

The Peace and Quaker Studies Task Force, facilitated this year by Lon Fendall of George Fox College, is planning a fall speaking tour to interested campuses by Felicity McCartney of Northern Ireland, to share her experiences with Quaker peacemaking.

After two years of dedicated service, Harold and Ann Cope have stepped down from leadership responsibilities for FAHE. Linda Eliason of William Penn College is the new Executive Committee clerk in this year of transition.

### FCNL Founder Dies

E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation

from the time it was founded in 1943 until he retired and became executive secretary emeritus in 1962, died of congestive heart failure and pneumonia June 27, 1987. He was 90 years old.

In his obituary, *The Washington Post* stated, "Over the years, Mr. Wilson told reporters that his goal was a world without want. He also was fond of saying, 'You can't win a war any more than you can win a fire.'"

### Archivists and Historians

The seventh biennial meeting of the Conference of Quaker Archivists and Historians will take place at Pickering College, Newmarket, Ontario, Canada, June 25-27, 1988. Proposals for papers on any aspect of the history of Quakerism are welcome, especially those dealing with the history of Quakerism in Canada. Send one-page abstract to Thomas D. Hamm, Department of History, Earlham College, Richmond, IN 47374 before December 15, 1987.

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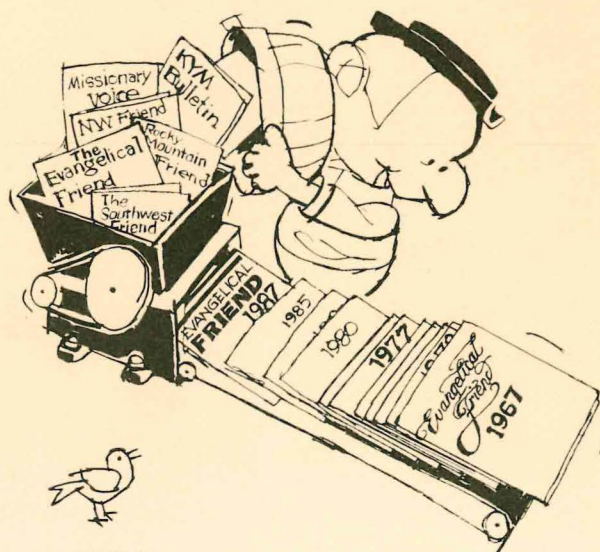
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by Dean Freiday

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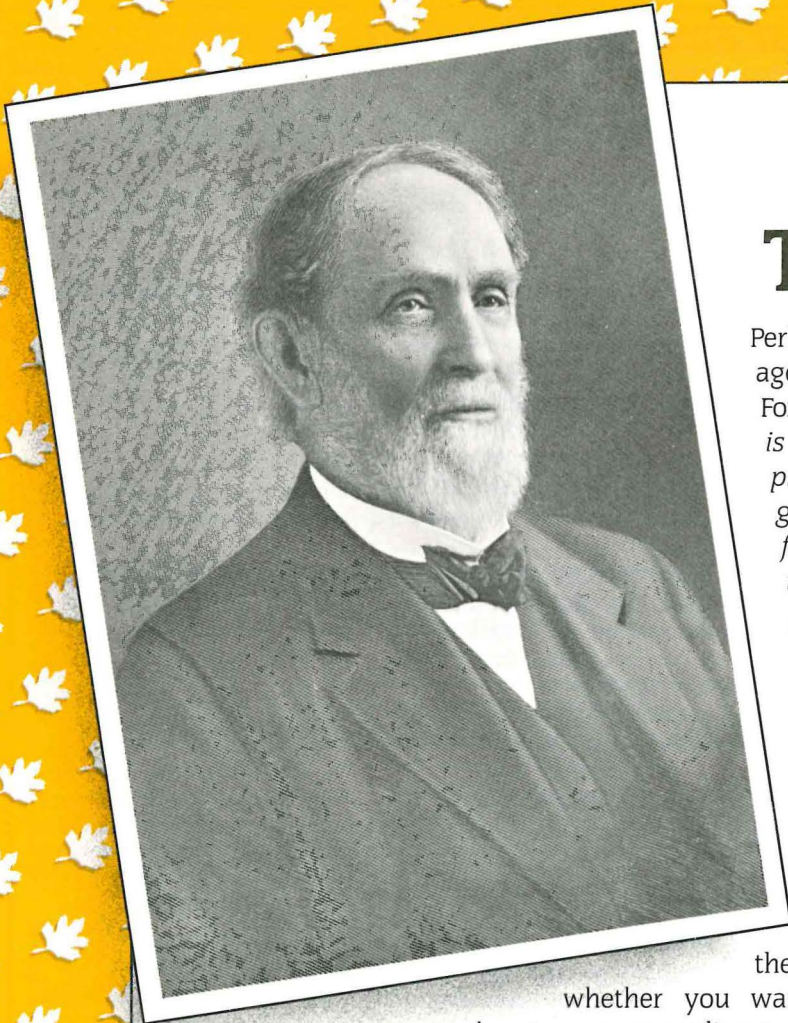
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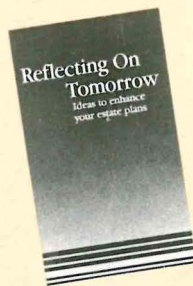
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# update

Volume 2, Number 7  
September 1987

a publication of Northwest Yearly Meeting of Friends Church, Newberg, Oregon

## For Your Information

**Mark and Patsy Burton** and daughter, **Erica**, are the new associate pastors at Clackamas Park. They have been an active part of Medford Friends and involved in an internship program there.

**Jack and Geraldine Willcuts** leave September 21 for Birmingham, England, where they will serve as Quakers-in-Residence for Woodbrooke College. You may write to them at 1046 Bristol Road, Birmingham B28 6LJ, England.

**Samuel School**, a spiritual life conference for junior highers, will be held at Tilikum, November 27-29, 1987. Please be in prayer for the delegates from each Yearly Meeting church.

Special celebrations will be held at **Maplewood** (Portland) and **Camas** (Washington). On October 18, Maplewood will celebrate their final mortgage payment, and on November 8, Camas their 50th anniversary.

**John and Martha Beck** (Tigard, Oregon) moved to Muncie, Indiana, to serve as pastors of Friends Memorial Church. **Cathy Sherman** (Reedwood) recently accepted a call to pastor West Newton Friends in Indianapolis, Indiana.

Two George Fox College students, **Katrina Baker** and **Christie Silliman**, are studying this semester at the Instituto de Lengua Espanola in San Jose, Costa Rica.

**Dan and Michelle Smith** (Reedwood) have moved to Wilmington, Ohio. Dan is the new chairperson of the Religion Department and director of Peace Studies at Wilmington College.

**FWCC Annual Northwest Regional Gathering** will be held October 30 and 31, at Newberg Friends Church, Friends Center. The theme for the gathering is "Spiritual Roots of Peace and Justice: What Calls Us to Action?" There will be plenary sessions, worship, sharing, and interest groups, beginning at 6:00 p.m. on October 30 with registration, and 9:00 a.m. on October 31.

## Fall Board Retreats

Board of Social Concerns, October 10, at the Minthorne's, Lake Oswego, Oregon.  
Board of Ministerial Service, October 22-24, Spaulding Oaks, Newberg, Oregon.  
Board of Education, October 22-24, Inn of the Seventh Mountain, Bend, Oregon.  
Board of Evangelism, October 30-31, place to be announced.  
Board of Missions, November 13-14, place to be announced.

## New Work Begins in Bend

**Kevin and Denise Gilbert**, with their children **Di Ann, Jessica**, and **Matthew**, moved to Bend, Oregon, August 31 to begin ground work for a church. An organizational meeting was held September 16 followed by organization of a home Bible study. Techni-growth will be used to develop a prospect list and to invite unchurched people to worship.

## Prayer Conference

A Northwest Conference on Prayer and Revival will be held October 30-31, at Boulevard Park Presbyterian Church in Seattle. Cost is \$35. Guest speakers include Norval Hadley, Glenn Sheppard, Evelyn Christenson, and David Bryant. Registration information is available through the Yearly Meeting office.

## Thanks for Sharing

You have given \$8,582.00 to the Share Call for Roseburg Friends Church. These funds made possible the purchase of chairs for their new facility. They were also able to upgrade the sound system. Pastors **Dave** and **Diana Baker** express overwhelming gratitude for the blessing of this gift.



## A Good Idea

(taken from the Camas, Washington, newsletter.)

"Our Elders have planned a 'Progressive Home Blessing.' This will be a time of fellowship, a time to see the new homes you've been hearing about, and a time to ask God to protect, bless, and use these homes for His glory."

## GFC Quaker Emphasis Week

Quaker Emphasis Week is an annual event on the George Fox College campus. The topic for the conference is "Peacemaking in a Violent World." Speakers for the November 1-4 conference are Arturo Carranza, pastor at Berkeley (California) Friends, and Felicity McCartney, a Friend from Ireland. The lectures, forums, and discussions are open to the public.

## Missions News

In a recent telephone conversation with **Ed Cammack** (Peru), he shared exciting news about growth in some Peruvian churches. Tacna reports six new families, and the Ilo church registered 13 students in Bible courses I and II.

**Dan and Tami Cammack** and **Ken and Tonya Comfort** reported they are adjusting well to Costa Rica. Their living arrangements are adequate. They especially appreciate the "Big Brother" program provided by the school. The "Big Brother" shows them around the city and helps with other adjustments to a new culture.

## Guatemala Delegates

Nineteen representatives from Northwest Yearly Meeting are attending the International Friends Conference on Evangelism in Guatemala City, November 4-11. They are **Dorothy Barratt, Oscar Brown, Marshal Cavit, Lon Fendall, Howard Harmon, Virginia Helm, Gerardo Ibarra, Roscoe and Tina Knight, Mike McBride, Anne Newton, Quentin Nordyke, Earl Perisho, Louise Sargent, Glenn and Verla Simler, Ron Stansell, Lorraine Watson, Sandra Wilson.**

## Video and the Local Church

The Yearly Meeting Commission on Media is convinced that video is an important communication tool. Many churches within the Yearly Meeting already own a video playback unit and monitor. The hope is that every church will have this equipment soon. Many excellent programs are already available from the Yearly Meeting office, George Fox College Video Communications Center, and commercial outlets.

If you need help to make the decision concerning appropriate equipment, contact **Warren Koch** or **Rawlen Smith** at the GFC Video Center (503/538-6621; 903 E. North Street, Newberg, Oregon 97132).

For ideas about appropriate use of video in your church, write to the Yearly Meeting office and request the videotape, Communicating the Future.

The Commission on Media would like to know how your church is using video communication!

## Day of Prayer

Be a Prayer Partner. . . Sunday, October 4, is being designated as a special day of prayer for the International Friends Conference on Evangelism, November 4-11, in Guatemala City. The theme for the conference is "Jesus Christ Is Lord."

Please join the worldwide family of Friends to pray for:

- God's anointing upon speakers and workshop leaders.
- Safety in travel for all participants.
- An estimated \$16,000 needed to cover scholarships for Friends planning to come from developing countries.
- The Executive Committee in carrying out the plans for the conference.
- Lasting results as Friends work globally for the extension of God's Kingdom on earth.